A

## TREATISE

CONCERNING

The SANCTIFYING of the

## Lords Day.

And Particularly,

The right Improvement of a

### COMMUNION SABBATH.

### WHEREIN

The Morality of the Sabbaso, and its friet Observation under the New Testament Dispensation, is maintained against the Adversaries thereof.

### AND ALSO,

Many special Advices and Directions given, for promoting the great and comprehensive Duties of Sabbath-Sanctification, and Worthy-Communicating.

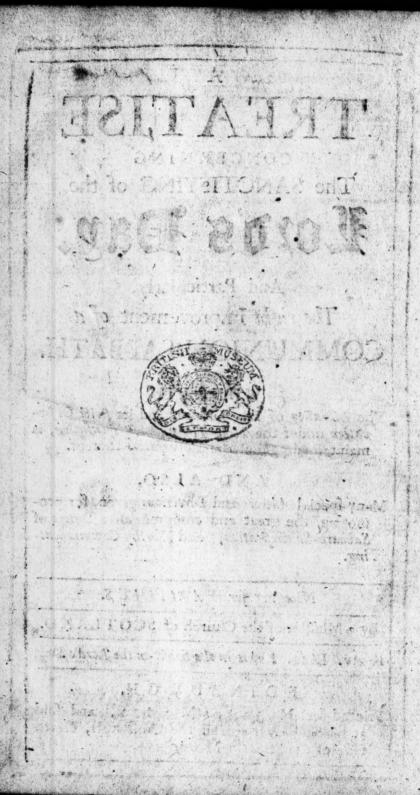
### Necessary for FAMILIES.

By a Minister of the Church of SCOTLAND.

REV. I. 10. I was in the Spirit on the Lord's Day.

#### EDINBURGH.

Printed for Mr. JAMES M'EVEN, and fold at his Shop over against the Cross-well, North Side of the Street. M DCC XVI.



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FOR

## SANCTIFYING

OF THE

## Lords Day:

The INTRODUCTION.

Things in the World, and what can never be enough valued, nor be carefully improven, feeing the eternal Salvation of our precious and immortal Souls doth whollydepend thereupon. Almighty God is graciously pleased, continually to wheel about

about Sun, Moon and Starrs, to beget and furnish Time to us for this good End; and therefore requires us to redeem it with the utmost Diligence. But of all Time, Sabbath Time is the most precious and valuable; since, upon the Improvement of it, the Salvation of our Souls dependent in a special Manner. Time is sittly compared to a Ring of Gold, and the Sabbath to the spanding Diame d in it. So that we ought to have a parallar Esteem for the Sabbath, and reckon every Moment of Sabbath Time precious, as we do the Fylings of Gold, being careful that none of at he lost.

The the Way of Sabbath Sanctification be the good old Way, it being the divine Appointment since ever God created Man upon the Harun, yet, there is no Way more hated, no Duty more opposed by Sama and wicked Men; and no Wonder, seeing it is a special Fence to all Religion, and a great Bulwark against the prevailing Torrent of Impiery. The semious Consideration whereof, should excite all the Lovers of God and Holiness, to use their utmost Endeavours to support its Gredit, and maintain its Dignity against all its Enemies. And the is it, that hath inclined one to contribute my Mite upon this excellent Subject.

That Piety is a To low an Ebb in many Places of the Land, I cannot but chiefly in pute

of the Sabbath Day: For, common Experience testifies, That where the Sabbath is most strictly observed, these Christian Knowledge, Piety and Monality, do most prosper. And where the Sabbath is disregarded, there, not only Christianity, but even Monality and Civility do decay.

The Age wherein we live is a Time in which great Contempt is poured upon the Sabbath. Some, as P. Limborch and his Foljowers dispute against the Manality of it, and plainly deny the standing Obligation of the south Command. Others, as J. S. an Episcopel Preduter, and his Associates, the they own the Obligation of the Command, so far as to forbear service Work, and attend publick Worship on that Day, yet plead for earnal Diversions, and loose Recievations afterwards.

Some loofe Bersons there are, who consome this Day in gross Brofaneness and Debauchery: They go fast to Hell, and serve the Devil more this Day, than all the rest of the Week, being then at Leisure from other Business, to go to their Cups, Whores, and profane Company. Others, because it is the Fashion, go to Church this Day, bur, leaving their Hearts behind them, present their Bodies to God and no more: And commonly in the Time of most solemn Worship, thip, have their Eyes either wandring after Vanity, or elfe that with Drouziness and

Sleep.

Some brutish Souls there are, who observe this Day no better than the Beasts,
they but rest from their ordinary Labour,
and spend the Day idly; Yea, for the most
Part ly at Home, and go to no Worship at
all. They will go a dozen of Miles to a
Market, for a little Gain, but will not go
one Mile, nay, not the Length of the Street
to the Church, to attend the Gospel Market, for enriching their Souls: Tho it is
sure, if the Bell that calls them to the Worship of God, were to give them Notice of a
Stage Play, we should find them there among
the first.

Others, tho they come to Church, to please a natural Conscience, yet find no Delight in the Sabbath, taste no Sweetness in Ordinances, see no Excellency in Communion with God, they understand not the Fsalmist's Language, when he says, A Day on God's Courts is better than a thousand elsewhere. No, this Day to them is the longest, and the most wearisome Day in all the Week: Their Hearts are so set upon the World, that they oft say, When will Sermon be done? when will the Sabbath be over? The Heathens (as Seneca tells us) counted the Jews a soolish People, because they lost a full

full 7th Part of their Lives, viz. by observing of the Sabbath. But it is to be lamented, that not Heathens only, but many profest Christians, count the Sabbath a lost Day. What brutish Ingratitude is this to a gracious God, for allowing us this blessed Day? A Day that should be the Delight of our Souls, and Rejoicing of our Hearts.

Many would be at the Papifts Way of celebrating this Day: They, after Mass, and Evening-song, (as they call it) go pre-sently to Piping and Dancing, and then to the Ale-house; the very same Way that the Israelites celebrated the Feast of the Golden Calf, Exod. 32, 6. They eat and drank, and rose up to play. If this Course were still allowed, as in our Fore-father's Days, in Times of Popils Darkness, many would call the Sabbath a Delight: And indeed this feems to be the Way that many profest Protestants . are driving, if they could have their Will: They would reckon it no Grievance to fee that old Abomination of the Book of Sports revived and authorized again; and it is likely this would reconcile them to the Sabbath. But when they hear that the whole Day must be spent in publick, domestick and se-cret Duties, O! then they murmure, and and fay, as they did of old, Mal. 1. 13. What Weariness is it?

that I have undertaken to write this enthing Treatile, which I direct and recommend chiefly to Families, because the Work of Sabbath Sanctification most nearly concerns Families as such, And by the fourth Commandment, all Governours of Families, are particularly charged to see it done in their Families, and are made Responsible for their Children, Servakes, and all within their Gates, that they do it as well as themselves. And, if this Essay shall in any Measure reach the foresaid End, its obscure Author will have his Reward, but let the glorious Author of the Sabbath alone have the Praise.

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the Free D Sabbard was about ed. and the Lord's Lay

comes the Christian Sabbatt, for he is not only Leading to Gerifficuts, but concerning the slight of Challinut,

### Concerning the Morality of the Sabbath

HAT I may handle this Subject the more intelligibly and diffinctly, I shall propose and retolve several Questions upon it.

## QUESTION DE WENT TO BUD

What is the meaning of the Word Subbath ANS WE Red assess Lines

Sabbath, is a Hebreyo Word, which figuifies Ref. Now the reason why this Day is called Sabbath, or Day of Reft, is, because God bath enjoined us to Reft. this Day from our worldly Labour that we may call to mind the Lord's resting from his Works, both of Cream tion and Redemption; folace our Souls in his Goodnels, and repole our felves in the Arms of his Mercy, and meditate upon that eternal Roft above.

There are some who are offended with the remini of the Name Sabbath under the New Testament because they say it is Femile, the in the mean time they are not offended at Priest and Altar, which are more properly fewish: But it is a mistake to fay, that the Name Sabbath is Fewish, or peculiar to the Fews, for God in the Moral Law (which respects Christians as well as Fews) gives it that Name, Remember the Sabbath Day; Yes, our Saviour Christ handelf, in the

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New Testament, calls his own Day by that Name. Matth. 24. 20. Pray ye that your flight be not in the Winter; nor on the Sabbath Day. Now it is plain he means the Christian Sabbath, for he is not only speaking to Christians, but concerning the flight of Christians, which he knew was to fall out about Forty Years after the Jewish Sabbath was abolished, and the Lord's Day came in its place. But granting that the Name Sabbath be Fewish, as they say, I am sure it is far better than Sunday the Heathenil Name which they commonly use to the Offence of many Christians; for it is known that the Heathen Idolaters called it Sunday, because of their dedicating this Day to the created Sun. I grant that some of the primitive Apologists for Christianity, as Justine Martyre and Tertullian in their Writings call it Sunday, but the Reason of it is plain, They were writing to Heathers, to whom the Christian Doctrine was wholly New and Strange, and who would not have certainly understood what Day they meant, if they had called it either the Sabbath, or the Lord's Day, but would readily have mistaken it for the Jews Sabbath, which was then better known to them, therefore they are fain to speak to them in their own Language, and call it Sunday, and tell them what their Practice was on that Day. But Christians among themselves did not life to call it by that Name, but commonly the Lord's Day, to diffinguish it from the Jewish Sabbath, that was but so lately abolisht; and to wean Christians the more from Judaism. But the true Reason why some now feem to be offended at the Word Sabhath, is, because they would not be obliged to fuch a frict Holy Reff. con the Lord's Day, or Christian Sabbath, as the Jews were upon theirs, of which afterwards.

QUESTION II.

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For what Ends bath God appointed the Sabbath?

101 PURE OF ANSWER.

Fire, For manifelting his own Glory and fovereign Power over all his Creatures. It is a high

Acknowledgment of God's univerfal Dominion and Supremacy, to have all the World every Week, in one Day, lay ande their own Bulines, that they may jointly Worship him in a publick and folemn Manner.

Secondly, He appointed the Subbuth for the benefit of his Creatures, and particularly in Companion to fallen Man, for he faw Man's Heart would be fo glewed to the World, to drencht in Senfuality, that were he left to himself, he would not allow one Day in a Month : nav in a Year for Divine Worthip, but would have drudged himfelf, his Servants and Beafts, even to Death in pursuit of worldly Things, without minding any thing that is better: Wherefore a merciful God hath firitly commanded Man to Reft one Day every Week from all worldly Concerns, that thereby he might, in a manner, be laid under a Necessity to mind his Soul and the Things of another World; and in the mean time, the poor toiled Beafts, as well as Mens Bodies, might have some Rest and Ease, for their Preservation and Support

But more particularly the Sabbath is designed forour

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Souls eternal Welfare, in regard First, The Subbath tends highly to our Infruction, and to the keeping up the lively Imprelions of the Truths of Christianity in our Memories. The Sabbath recurring every Week, doth still of new lay before us a compendious View of these essential Doctrines, The Creation of the World, Mans Fath, Christs Incarnation and Satisfaction, His Death, Resurrection and Victory for compleating our Redemption : Belides that Glorious and Eternal Rest above, provided for the People of God.

Secondly. It tends to promote Holines, Spirituality. and Heavenly-mindedness in us, and that two ways, First, By calling us off from Temporal to Spiritual Imployment; sensual Objects through the Week are ready to alienate our Affections from God, and wear spiritual. Things out of our Minds, for re-calling whereof the Sabbath leafonably returns, and prefents and entertains us with Divine Objects.

Secondly.

Secondly. By affording us a lively Emblem of Hason and the Convertation of the glorified Saints in celebrating that eternal Subsets above. For as in Heaven there is no buying telling, nor any worldly Buildels, but a continual ipeaking of God, enjoying Communican with him, adoring and praising him for ever without any mixture of other Affairs. So the Lord will have an Emblem or Representation hereof, as near as may be given weekly to his People on Earth by the Wallands, and be wholly impleyed in the Service of God, and Work of Heaven: And thus in order both to keep them in mind of, and make them meet for that Inheritance of the Saints in Light.

### the MOTTEST OF THE

What into be under freed by the Morality of the Sabbath, ener fourth Commandment, fo frequently foke of in more winds rol old bus its A suit even in the sabbath.

### ANS W. B.R. bas note . 1 1011

ment Moral, we mean that it is one of God's Moral Precepts, or a Pair of the Moral Lew, i. e. the perpetual and unalterable Rule given us by God, for regulating our Life and Manners. Also by calling it Moral, we distinguish it from the Ceremonal Law, which was binding for a Time only, and abrogated by Chill's coming. The fourth Commandment enjoining the Observation of the Sabbath, is not Ceremonal, but Labral, i. e. of standing and perpetual Observation, and which binds all Men in all Ages to the End of the World.

But that we may have a more diffiffed apprehention of the Morality of the Subbath, we mill diffinguish between Things that are naturally Moral, and Things officely Moral, Moral Plateral, is when the Thing required is to founded upon, and authorized by the Law of Nature and right Reason, that it is fit and necessary to be done, the their had been no express

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Collimated for it, fuelt as worthing God, obeging Pauls wells, allfailing from Marcher, 808. Morte position is Idmething enjoined us, which thout be agreeable to the Law of Nature, yet carries not such a matiral Bold dence in it, as to oblige us, without a divine Revoted tion and express Command; but heing once reverted and commanded, it is perpetually binding, as well and that which is Moral Musical. Now the fough Come mand is commonly eatled Moral Possine, the linked there are feveral Things in it, which are of a small Equity, and authorized by the Law of Nature and found Reafon 10 Such as we out he some the mount get

First. That there be a due Part of our Time hand and confectated for the followin Worthip and Service of God, and particularly in publick Affemblies with ment

2dly That this flated Time or Day should be Universal, and the same through all, that one broke Buffnels interener not with anothers Devotions

adly. That this Day should recurr in a due freel quency, that it heither be fo rare as to hinder out Souls good, or indispose us for the Duties of ir; now to frequent as to deprive us of Opportunity for our necessary secular Imployments.

4thly. That the holy Duries of this Day be not marred, or interrupted by worldly imployments on Diversions. These four Things included in the fourth? Commandment, I reckon to be of Natural Equity, or Moral Natural.

There are other Things in it, which are of position Institution, i. e. binding only by a politive Law, and express Revelation. Of these again, there is some thing.

First, That is positive Moral, i. e. of perpetual and unalterable Obligation, viz. That the forefaid stated Time for God's folemn Worthip, should be the feventh. Part of our Time, or one Day in feven. This by God's Law is become perpetually Moral and unalter able; but if God had not revealed it to us, the Law or Light of Nature could not have determined us to it, not rendred any folid Reason why the seventh ra(1 6 M

ther than the afth, fixth, or eighth Part of our Time should have been so consecrated to God; But the Auther of Nature, who best knows what proportion of Time fuits best, both to Mens Bodies and Spirits, and how off it should recurr so as to answer best the Exigences both of our present and future Life, hath wilely determined it to be a feventh Part, or one Day in feven: And can any Man fay but it is a most rational and fair Determination? Had he dealt with us firially, he might have taken the fix Days, and left us but one. But fince he hath taken but One, and allowed us Six, we ought to acknowledge that the Lord hath dealt graciously and liberally with us. Nay, had it been referred to our felves, could we have given less Time. than this to God, from whom we have all our Time, nay our very Being, and all the good Things we

enjoy.

But 2/4. There is in the fourth Commandment fomething that is positive Ceremonial, or mutable, viz. The Observation of the last Day of the Seven for the Sabbath. This indeed was enjoined at first, tho' not directly and principally, as any ways effential to the Command for the Sabbath; but only in a fecondary Way, as a Circumstance of the Command, which was to be altered when God pleased. It belonged not to the Substance of this Command, or the great Defign of the Law, in what end of the Week the Sabbath should be, whether the first or last of the Seven Days should be Confecrate for it; fince the Scope of the fourth Command is to bind us to Confecrate the feventh Part of our Time, or one Day in feven to the Lord: This is the Morality of the Command, and what is of Sacred and perpetual Obligation in it. For, observe how the Command runs, Remember the Sabbath Day to keep it boly, fix Days shalt theu labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord. He faith not Remember the seventh Day to keep it holy, but Remember the Sabbath Day, or Holy Rest, whatever Day it shall be appointed on ---- Take the fix Days for your Labour, and let God have a Seventh every

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Week for his folenm Worship, this is the Delign of the Law. For when it is faid, The feventh is the Sabbath of the Lord, it is not precilely meant of the Seventh in Order, but the Seventh in Number; not the feventh Day after the Creation, but the Day following the fix Days allowed Man to Labour, that Day is the Lords, whatever Day in the Week it fall on. And tho it be told in the End, That God refed the feventh Day, which indeed feems to be the Seventh from the Creation, yet it is faid, He bleffed the Sabbath Day, not the seventh Day. So that it is plain, that both in the beginning and end of the Command, the Lord puts a remarkable Difference betwixt the Sabbath or Day of Holy Reft, and the feventh Day of the Week, the Day of his own Reft; implying that the Scope of the Command is to bind us to fanctify one Day in feven, what, ever Seventh the Lord pleases to chuse, whether it be the First or Last Day of the Week: And that the Observation of the seventh Day from the Creation, is to be diffinguished from the standing Law of the Sabbath : For Remember the Sabbath Day to keep it holy, is the fourth Command, and would have bound us, tho it had stopped there, and faid no more. --- Tho yet I grant that the Observation of the seventh or last Day of the Week, for the Sabbath is so enjoined by the fourth Command, that none could have altered it from that Day to another but he that is Lord of the Sabbath.

Thus you see in what Sense the fourth Command is Moral, and of unalterable Obligation, and how it perpetually binds all, Christians as well as Jews, to sanctify one Day in seven for a weekly Sabbath unto the Lord. And now the Day being changed by divine Authority from the last to the first Day of the Week, of which afterwards, the Substance, Scope, or Morality of the fourth Command is nowise infringed: And it still retains its Authority and Obligatory Force as much as ever, binding Christians to sanctify the first Day of the Week, as much as it did the Jews to sanctify the last: Even as a Law commanding the keep-

tog of an Anniversary Day for the Severaign's Birth; dorh equally apply it felf to the Birth-day of each functional Prince.

### QUESTION IV.

Since Philip Limborch, and his Followers, deny the Mosvality of the fourth Command, and affert that it was nothing but a Ceremonial or Tomporary Precept, binding only upon the Jews, and abrogated by Christ's coming: How may the Morality or perpetual Obligation of this Command be demonstrated?

#### ANSWER

translated into English, yet he hath no new Thing upon this Subject; for all he says against the Morality of the Subbath, and a great Deal more, has been long since advanced by other Anti-subbatarians, Burmannus, Primerosus, &c. And also most solidly and unanswerably consuted by our learned Country-man Mr. Fohn Brown, in his two elaborate Volumes upon this Subject, written in Latine, and Entituled, De Causa Dei contra Anti-subbatarios, to which the learned Reader is referred, for full Satisfaction in this Matter.

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The much hath been said upon this Head by others, yet I cannot leave it, without giving my concurring Testimony to this Truth, of the Morality of the fourth Command, and establishing it by some few demonstrative Arguments.

REASONS proving that the fourth Command is Moral, binding us by a sacred and perpetual Law, to keep boly one Day in seven to the End of the World.

I. If the Law for the Sabbath was given to Man, and binding upon him in a State of Innocency, before there was any Garemony or Type of Christ Instituted (for then man did not need a Redeemer, nor any

COT any Rite of Type relative to him ) then confequence this Command was not Ceremonial, not abolified to Christs coming but is of Morel and perpethal OHE gation. But the former is true, and therefore the the ter. The Consequence of the furt Proposition is cortuin from the Reafons mentioned, and also from this, That the Sabbeth was appointed to Adom upon a Mond Ground, which obliges all his Rofterist; oiz. The M might have Freedom and Opportunity for the foleres Woship of God, without any Diversion from worlds ly Things : a For Adam being then even but a finion Creature, could not be intensly taken up with fririthill and temporal Things both at once this ordinary line ployment of dreffing the Garden, would in fome Mass fure have diverted his Mind, that he could not wholl give himself to Devotion, and the felema Worfhip of his Maker : Wherefore God faw it fit he should have Day let apart, wherein he might have an uninter rupted freedom for it. Now, if Adam needed a Sablbath, for the Grounds above-mentioned, much more do we need one, who are not only finite Creatures but corrupt also, and have so little Grace and Strongth for spiritual Imployment, and so many Corruptions, Tentations and Allurements to draw our Hearts from God through the Week, which he had not mond aid

Limberch and other Anti-Sabbatarians, have no Way to answer this Argument, but by denying such an early Institution of the Sabbath, and afferting that it was not appointed till Moses his Time, when the Geremonies were instituted. But I shall prove the contrary from

feveral Texts

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1. From Gen. 2. 3. where it is said, before Man's Fall, or any Word of it, that God blessed the seventh Day and sanctified, having rested in it from all his Work, which implys his setting apart, and consecrating this Day for his own Worship, and laying a Tye, by his Example, upon Man, to self from working upon it. Now, it is evident to any that seriously reads and considers the Place, and the Connection of it with the preceeding Verses; That Moses relates the Sanctification

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oh of the Sabbath, as a Thing done by the Lord immediately upon the Back of the Greations. And not at all as a Thing done, write be done two thousand Years thereafter, as the binti-fabbatariam against all Realon, would have the Place understood, and the last resident and the last resid

This is abundantly confirmed from Exod 16, 16 22. 23. The People there were enjoined to gather Mama every Day, an Omer for a Man. Yet we'are told Werfe 22. That on the fixth Day of the Week, they gathered double that Measure, vik. two Omers for a Man, which was two Days Provision. This they did of their own accord, without any previous Direction, that we read of, which shews that the Sanchfication of the Sabbath was a Thing notour and in Practice with them : For, tho' they were appointed to gather one Omer of Manna each Day, yet they conclude, that this did only reach ordinary working Days. And since gathering of Manna was a servile Work, not proper for the Sabbath, they think fit to gather two Days Provision on the fixth Day : But in Regard they had not an express Warrant for so doing; but rather it feemed to clash with a former Command, it is faid Verse 22. That the Rulers of the Congregation came and told Moses what the People bad done, to know his thoughts of it. Accordingly Verfe 23. Mofes approves what the People had done, as agreeable to God's antient Law concerning the Sabbath, Gen. 2. which God was now folemnly about to renew and conconfirm : To Morrow ( fays he ) is the Reft of the holy Sabbath, &c. It is not faid. To Morrow shall be the Rest, but, To Morrow is the Rest: He speaks of it as . Thing well known to them. From all which, it is clear that the Law for the Sabbath was extant, and the Observation of the Sabbath practised, before either the Promulgation of the Moral Law at Mount Sinail or the giving of the Ceremonial Law thereafter.

ber to keep boly the Sabbath, plainly infiniate the Renovation of an old Command, and not the enacting of a new one. It is probable, it had in some Measure turn-

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( L ) ed in Defuetude, by Reafon of shetry long unfettlet Condition, and fore Bondage in Egypt : And therefore by this Mementor, he cautions them against forgetting the Law for the Sabbath, as they had done formerly a 4. Tho' in the short History of the Affairs of fome shoplands of Years, there be not express Mention of the Patriarchs observing of the Sabbath, yet we have good Ground to believe they did, confidering the emily nent-Piety of feverals of them; and how eafie it was to hand down the Institution of the Sabbath from Adams to Abraham's Time, in Regard of their long Lives for Adam's Life reached to Methufalem's Time; Methufar lem's to Shem's Time, and Shem's to Abraham's Times And being religious Men, they would not fail to teach and recommend God's Statutes to one another And for Abraham, we read expresly of his commanding his Children to keep them, Gen. 18. 19, And no Doubt he enjoin'd the keeping of the Sabbath among the reft, To all which, I might add several Things for confirming this Truth, That the Sabbath was instituted from the Beginning; as also, That it was by Tradition handed down from Adam to his Posterity through all the World: What Reason else can be given for Noah's observing the Revolution of feven Days while in the Ark, Gen. 8. where we fee him once and again waiting the fall of the Waters by Sevens. He still lets the seventh Day or Sabbath be over, before he send out the next Messenger: For, upon his shewing a due Regard to God's Sabbath, and a fuitable Observation of it, he reckoned he might expect to have the more agreeable News brought to him. What Reason else can be given for the Heathens dividing their Time into Weeks, and their Weeks into feven Days, and their constant holding the Septenary Number as facred? Yea, as Clemens Als exandrinus tells us, the seventh Day of the Week, was still held facred by the Greeks. All this certainly was conveyed to them by Tradition, from Adam and Noah their Forefathers, and not learned, to be fure, from the Ferry, whose Customs and Religion they hated II. Another Argument for the Morality of the fourth

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Command, may be taken from the Signation of it. We and it placed in the midft of the Decatogue of Moral Procests, which Good hath delivered to the World And is it probable that God would place a Geremonial I Thus were birly delivered to Mbfer verbally, and he wrote them from God's Mouth, but the Law for the Sabbath was written by God himfelf: hay, it was Pwice written by him, and that upon the Tables of Stone, Evidence of its perpetual Obligation. Moreover it was put into the Ark, where no Ceremonial Low was put, as a Sign of its Excellency and Perpesury: And why frould we not look on this Command is Moral, as well as any of the reft? If Situation in the Decalogue, among the Moral Precepts, be a good Argument for the Morality of the fecond Command against the Papifis, as it is improven against them by Protefant Divines, I can fee no Reason why the same Argument should not be fully as good for the fourth Command against the Anti-Sabbatarians.

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Moral and Perpetual, and concern Christians as much as fews; and confequently the Command it self must be Moral also —. The Reasons of it are various, One is taken from the Rationality of it: God liberally gives us fin Days for our ordinary Work; therefore it is reasonable we give him one for his Worship. Our Bodies have fin Days, and it is fit our Souls should have one: And doth not this Reason bind us as much as the

Fews ?

A second Reason is taken from God's Propriety in the Sabbath. It is the Lords, he hath reserved it to himself; and, have we any Power of alienating from God what is his, more than the Jews had?

A third is taken from the Charitableness of it, That our Bodies and Cattle should have some Respite from fore Labour; and, is not this as needful now, as of old?

A fourth is taken from God's Example, that should be regarded as our Rule. And, are not we as much bound

bound to follow God' LE memple in resting one Day as Wer fird Days Labour, at the Thor were a solding for a bleft Day to thein that keep it. And, is not God as was of old? And, do not we fleet his Bleffing as much nias the Jews. Hd Now, if thele Arguments be Moral, Perpetual and OX. Obligatory to us, as much as the Jews, the Command that is enforced by them, must be fo likewife. rag IV. Argument is raken from the special Marks of ne : 61 Honour and Respect that God puts on this Command. ial It is not only engraven in Tables of Stone by the immeed above them, in feveral Respects. bin he 1. It is placed in the first Table of the Law, and u, thereby preferable to those of the Jecond Table. hft 2. It is fituated in the midft of the Decalogue, in the te-Close of the first Table, and before the Front of the difecond, Table, thereby teaching us, that the Observation of both Tables, much depends on the right keeping m of this one Command. God hath placed it in the Heart of the Ten Commands, because the keeping of it gives Life to the keeping of all the left. The Santification are ich of the Sabbath is an Epitome of all Rengion; it virtually uf includes all the Commands, and frongly engages Men us, to keep them all. Hence it was, when the Ifraelites llv it broke the fourth Command by gathering of Manna Jur that the Lord charges them with breaking all the Commands, Exon. 16. 28. How long refufe ye to keep my ive he Commandments and my Lagus? Why so? because he that makes no Confcience of keeping the Subbath, will not much flick to break any of the tell. in 3. It hath a foleren Memento prefixed to it, which to the rest have not: God ushers it in with a Remember, which is very emphatick, and is, as if he had faid, orn Keep this Command always is your Mind, forget what ye nat will, forget not this. God speaks as a Master that hath om of Iome special Affair among many others to recommend to his Servant: Among all other Injunctions, he bids

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him particularly, Remember such an Affair, thereby shewing a special Concern for it, more than the reft. 4. It is delivered both Positively and Negatively : All the reft of the Commands are delivered only one of the Ways, but that is both Ways. It is not only faid Politively, Remember the Sabbath to keep it holy; but alto Negatisuly, In it thou halt do no manner of Work, &c. basi The Lord prefleth Obedience to this Command with more Realons and Arguments than any of the reft. which were enumerated before. And this he doth, because he knew the conscientious observing of this Command, would engage us to make Conscience of all the rest; and because he foresaw wicked Men would attack it, and reason against it more than any of the rest. Now, is it probable that God would shew fuch a Concern for a Geremonial Law, that he would place it in the middle of the Moral Precepts, and press it with more Reasons and Arguments than any of them.? 6. He makes the keeping of this Command, and fanctifying of the Sabbath one special End of Man's Creation; because therein God is highly glorified.

fanctifying of the Sabbath one special End of Man's Creation; because therein God is highly glorified. The fewish Talmud propounds this Question, Why God made Man on the Evening before the Sabbath? And gives this one Reason. That Man might furthwith enter upon the Observation of the Command to keep the Sabbath, and begin his Life with the Worship of God, which was the chief End why it was given him, and as if the keeping the Sabbath were the great End of his Creation.

The Lord entails many special Blessings upon the keeping of this Command, and denounces many sad Threatnings against the breaking of it. Read the 56. Chapter of Isaiah throughout, where the Lord not only pronounces him blessed that keeps the Sabbath, but promises to give him a Place and a Name better than of Sons and Danghters, to fill his Heart with spiritual Foy, to give him a Spirit of Prayer, and to bear his Prayer: God will both give him ability to serve him, and then accept and reward his Service when it is done. Also

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Spiritual and Temporal, Pence, Wealth, Plenty and Prosperity, are promised to such as keep the Sablath. On the other Hand, how terrible are the Plagues he threatens against a Land on People for breaking this Command? read Ference 7, 27, Exel. 20, 21 to 26.

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8. He hath feverely punished Sinners for the Breach of this Command, as it is were the Sum of his whole Service. He caused a Man be put to a cruel Death for gathering flicks on the Sabbath, Numb. 19. The Offence might be thought small, but God looks on the Contempt of the Sabbath, as an Affront to the Creator who instituted it, and to whose Honour it was dedicate, and an Incursion upon the whole Law, about which God appointed the Sabbath for a Hedge. It was the slighting of the Lord's Sabbaths, that caused Ferusalem to be burnt with Fire, Ferem. 17. ult. Many Instances of Judgements against Sabbath-breakers, might also be brought from humane Histories.

V. Argument may be taken from the Prophecies of the Old Testament. We find Ifaiab that Evangelical Prophet, pronouncing a Bleffing on those that should keep the Sabbath were in Evangelical Times, Ifa: 56. 1, 2. Thus faith the Lord, Keep ye Judgement, and do Justice o for my Salvation is near to come, and my Righteousness to be revealed. Bleffed is the Man that doth this. - that keepeth the Sabbath from pollating it. That is a plain Prophecy of Christ, yet in his Times he declares them bleffed who should keep the Subbath : Yea, Ver. 6. he puts the keeping of the Sabbath in a Manner for the whole Duties of the Covenant. That this Evangelical Prophet is speaking there of the New Testament Times. there is no Ground left to doubt, for he is speaking of the Time when the Stranger and Eunuch should be joined to the Lord, and when there should be no Di-Stinction of Persons, Fews or Gentiles, but both should be alike welcome to God and his Ordinances: And yet in these Times there are many Bleshings promised to them that should keep the Sabbath: Which demon strates it to be a moral and perpetually binding Buty. VI. Chrift

Ato The Chain himlest plainly tells its, that he came not be doffred or absorate any part of the Moral Law, but to fulfil it, leverely threatning thefe who would feek esto invalidate the Obligation of the least of these Comamands, Moute 5, 17, 18, 19. and in Confirmation hereof he bids Christians pray that their flight might not he of the Sabbuth Day, Matth. 24. 10. Now the flight he there freaks of was to happen in Vofpafians Time, about Mortly Years after, when all Ceremonies were abolified, and wet he intimates, that a Sabbath Day should then he in Being and in Force, feeing it would be an Addition to their Affliction to be put to flie on that Day, twhen they should be imployed in attending folemn Hordinances. - Wil. Argument may be taken from the Abfurdities that would follow upon the denying the Morality of This Command. For then First, There would be but

Nine Commands in the Moral Law, which is directly contrary to Scripture, for we are told that there are Mer in it, Dent 100 A. And be wrote on the Tables, accordsing to the first writing, the ten Commandments, which the Hard Spake out of the midft of the Fire, &cc.

20 2dly. It would open a Door for Atheism and Imappeality, and tend to cast loose the whole Moral Law: For if we yield that the fourth Commandment is not Aderal, but Geremonial, why may not fome in the next place rife up and fay, the Second and Fifth are not Moral neither, and foron concerning the reft. But the Lord having written the whole Moral Law in Hables of Stone, and the fourth Command in midst shereof, doth teach us thereby that the whole of it should be indelibly written in our Hearts, and that the Obligation of it, and of this Command amongst the reft, can never be extinguished. of

Lafty, The Universal Church have fill held the Commandment of the Sabbath to be Moral, and of perpetual Obligation, and that the feventh Day of our ime thould be confectated unto the Lord. The confant Practice of all true Christians fince the Apostles Times in observing a weekly Sabbath, is a great Confirmation

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firmation of this Truth. Yea, to Universal hath their Judgment and Practice in this Matter been, that we do not find one Heretick, Writer of Person in ancient Times, that did oppose or contradict it.

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### QUESTION V.

If the fourth Command be Motal and Perpetual, how came the Sabbath to be changed from the last to the first Day of the Week?

### ANSWER.

He precise Day of the Week, being an alterable Circumstance in this Command, distinct from the Scope and Substance of it, the actual Alteration thereof under the New Testament, makes no more gainst the Morality of the fourth Command, than the Change of the outward Ordinances, and Means of Worship makes against the Morality of the second Command. For still the Morality and Substance of the fourth Command is preserved entire, this was never yet touched or repeal'd by any subsequent Law. grant the feventh Day Sabath is repealed by infliriting the first Day Sabbath of Lords Day in the room of vit but this doth only explain and qualify the Command, but noways repeal it; for still it shews that One Day in Seven is Moral and necessary, which is the Scope and Substance of the fourth Commandment.

Several Questions here may be moved.

Quest. I. If it be asked, By what Authority the Dan came to be changed? I answer, By the same Authority that first appointed the Sabbath, I mean, that of our Lord Jesus Christ, who is true God, the Lord of the Sabbath, and sovereign Head of his Church.

Some hold this Change to have been made immediately by Christ himself, others by his Apostles, but both come to one Thing, and equally establish the divine Authority of it, since the Apostles were divinely inspired, and infallibly guided by Christ's Spirit in their Ecclesiastical Determinations.

Athanaling

Athanalists plainly affirms that the Change was made by the Lord himself; and indeed it is more than probable that during Christ's forty Days stay on Earth after his Refurrection, wherein he continued instructing his Disciples of the Things relating to the Gospel Church, and giving his Commandments to his Apostles. 18 1, 2, 3. He amongst other Things appointed this Change, leaving it upon his Apostles to make Promusration of it to the World, after his Ascension, and especially at Pentecoft, at the extraordinary Effusion of the Spirit on that Day, whereby he publickly confirmed this Change.

Dueft. 2. If it be asked, what was the Necessity of

this Change? I Answer, it was necessary,

n First. To manifest Christ's Glory and Equality with the Father, for Chrift faith, That Men Shall bonour the Son, as they benowed the Father, Joh. 5. 22. wherefore as they honoured the Father with a Sabbath upon account of his Rest from Creation; so it was fit they should honour the Son with a Sabbath, upon account of his Rest from Redemption, which was a far more glonous Work; and therefore in honour of the Son, the Christian Sabbath is by the Spirit of God, called the Lord's Day 20 moor sur

zh The change of the Day was necessary to manifest Christ's Headship over his Church, and that he is the fovereign Lord over his own House, Worship and Ordinances, and particularly that he is Lord of the Sabbath, which Title he hath affumed before in Mark 28. and accordingly he would have this convincingly displayed to the World, by shewing that he is

able to change the Day of his folemn Worthip.

adly, Since he hath thought fit to appoint a New manner of his Worship, it was meet to appoint a New Time of it also. The Levitical Service and Ceremonial Worship of the Sabath Day being changed, it was proper the Day of the Sabbath should be changed also, to shew the more clearly the Expiration of that Worship, and to induce the Fews the more easily to lay it aside, and keep Christians the more from judaizing.

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aly, The feventh Day Sabbath were a Shadow of Things to come, and therefore was necessary to be changed. The Jewish Sabbath with its Ceremonial and Typis cal Worship shadowed forth the Christian Sabbath with its pure and spiritual Worship. And allo (as many think ) the feventh Days Sabbath or Reft, was a Type and Shadow of Christ's resting that Day in the Grave, and therefore could not be continued after his Refurrection, more than any of the other Types fulfilled in Christ. Our Saviour by chusing to ly buried throughout this Day in the Grave, did thereby bury the Fewish seventh Day Sabbath with the rest of their Types and Shadows. Hence it is that the Apoffle Paul, Col: 2. 16, 17. doth expresly number the Sabbath among the Old Testament, Shadows that cealed upon their being accomplished in Christ, the Substance and Anti-Type, who came in place of all the legal Shadows. Now it being evident from the forelaid Text, that the Fewish Sabbath was abrogated by Christ's Death and Resurrection, it is necessary to believe, that either Christ by himself or his Apostles did appoint another Day in lieu thereof for the folema Worship of God, otherwise the State of the Christian Church under the New Testament, would be far worse than that of the Fews under the Old, which is abfurd. 7/y, The two Ages before and after Christ are

reckoned as two diverse Worlds, Heb. 2. 5. wherefore, as when the first World was made by Creation, there was a Day set apart in Memory thereof; so when the World was renewed by Redemption, it was fit there should be a Day kept in Honour and Memory of that great Work. For if the perfecting the Work of the first Creation deserved to have a Day set apart for celebrating the Power and Glory of the Author, much more doth the finishing the New Creation or Restoration of the World deserve Day to be Consecrated for the commemorating of that, in regard the glorious Attributes of God do shine far more brightly in this, than in the

other.

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The great Reason given for observing the last Day of the Week, doth plead more strongly how for the Oblervation of the first Day of the Week. The Reason for oblerving the seventh Day, was, becanfe the Lord refted that Day from the great Work he had made, viz. Of Creation, which ought to be remembred with Thankfulness and Praise. Now when God gave the Ten Commands, there was no greater Work in the World than the Contion, and therefore it was fir that the Day of God's Reeft from his greatest Work, should be the Sabbath or Day of Rest to the World. But if God thereafter work a greater Work than creating Heaven and Earth, then by parity of Realon, and even by virtue of the fourth Command, the Day of God's Rest from that should be the Sabbath of the World. Now the Work of Redemption, which the Lord perfected and rested from on the first Day of the Week, is far greater than the Work of Creation it is far more valued and esteemed by God the Author, and ought to be far more regarded and remembred by us, on many accounts.

First, in regard, that in the Worlds Redemption there is a far more glorious Display of the Divine Attributes, God's Power, Wildom, Justice, Goodnels, &c. than

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in the Worlds Creation.

zdly. It is much more for our Benefit and Comfort. than the Work of Creation. We could have had no Comfort in this, without the other, for the whole Creation ground under the burden of Sin, and by reafon thereof all the Creatures were at Enmity with us. Without Redemption, what pleasure can we take in our Creation, fince by it we are made capable only of everlalting Milery and Deltruction. Alas! there is ac Comfort in being Creatures, if we be not made new Creatures, and there is no doing of that, but by this new and glorious Method.

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edly. In regard the second Creation was a Work of far greater Difficulty and Expence than the first, the first was finished by the Word of his Mouth, but the second could not be perfected but by the Blood and Death of his dear Son. The First was was finished in fix Days. but it cost the Son of God above Thirty Three Years painful Travel and Suffering in the World to effectuate the Second. In the first there was no Opposition, for fince the World was made out of nothing, there was nothing to make Refiftance to the Creature: But in the second Creation, or Redemption of the World, there was a formidable Opposition made by Justice, Men and Devils. It was wonderful for the glorious Fabrick of Heaven and Earth to be made out of Nothing; but much more for the Maker of all Things to be made of a Woman; Jesus Christ to be born of his own Greature. In the first Creation God made us like himself, but here the Lord makes himself like us. The glorious Creator is made a Creature; yea, made Sin, made a Curfe, to fave Man his finful Creature from the Curfe. We may indeed lay, We are fearfully and avonderfully made; but much more, are we fearfully and wonderfully Redeemed. Creation was the Work of God's Fingers, Pfal. 8. 3. but Redemption the Work of his Arm, Luk. 1. 51. we use the Strength of the Arm, to effectuate what the Fingers cannot do. So that we fee it is a far greater Work and Miracle to bring us back from Hell, than to bring us from Nothing, to make us Saints than to make us Men and Women. Well then, if God's resting from his Work of Creation on the feventh Day, determined Mankind to keep this Day for a Sabbath in a thankful Remembrance thereof: Much more should God incarnate's raising a new World at a far greater Charge, and resting from his Labour of Love on the first Day of the Week, determine us to observe that Day for a Sabbath in an adoring Remembrance of his infinite Glory and Gondness ditplayed in this stupendious Work. 4thly. The Lord himfelf delights and rejoices much more in the New Creation, than in the Old, his Glory

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being more conspicuous by the one than by the other; and that which is esteemed and preferred by him, ought to be also by us. The Lord indeed took Pleasure in the review of his Works of the first Creation, when he at first rested from the same: But these being afterwards all corrupted and deformed by Sin, his Complacency therein was exceedingly diminished; Hence, Gen. 6. it is said, It repented him he had made Man. Wherefore it was proper and necessary to transfer the Sabbath to the Day of the Worlds New Creation or Restoration, essected and compleated by the Resurrection of Jesus Christ the World's Redeemer, in which Day the Lord rested from these his more glorious Works, delighting himself in the Review thereof, with an everlasting Complacency.

II. Since there was a Necessity of changing the Sabbath from the feventh Day of the Week, as is already proven, it could be into no other Day so fittly, as the first Day of the Week, on several accounts.

First, Because of its answering the intent of the Command better than another Day: For if the Sabbath had been changed into the Second, Third, Fourth, or any other Day of the Week than the first, the Morality of the fourth Command had been infringed: For so God would not have had One Day, and Man Six working Days together of one and the same Week, as the Command requires. But now it holds in a constant Course, God hath his One Day, and we our Six together in one and the same Week, as it was from the Beginning.

and that our Creator and Benefactor should be first served, and have his Portion of the Week assigned to him in the first place, that his Worship might have the preference to our Labour. And also that our confectating the first Fruits of the Week to God, might in a manner fanctify the whole, obtain his Blessing on the Weeks Labour, and make all our Works therein

the more acceptable to him, was not

adly. The first Day of the Week is the fittest for keeping up the Memory both of the first and fecond Creation of the World. For it being a Day of Reft always fucceeding our Six Days Labour, puts us in mind of God's finishing the Works of Creation in Str. Days space, and resting the seventh. And especially it being the first Day of the Week, serves to mind us of the Beginning of the World, and of its first Creation; feeing it was on this Day that God-began his glorious Work, faying, Let there be Light. But in a special manner this Day serves to perpetuate the Memorial of that greater Bleffing of the Worlds new Creation, or Redemption by Fesus Christ, since on it he finished it by his Resurrection. It was on this Day that not only that temporal and perishing Light did first shine at the first Creation, -- but also that eternal and heavenly Light brake out in a Meridian Splendor, The Son of Righteonfuess arose from a dark Grave, and shined on a dark World, and brough Light, Life, Peace, Healing, and all Mercies under his Wings.

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Atbly. It is the fittest Day for celebrating the Honour and Memory of all the Persons of the glorious Trinity; For the Jesus Christ the second Person of the Trinity, be honoured by this Day in a peculiar manner upon account of his glorious Rest this Day from the Work of Redemption; yet the Father and Holy Ghoft are this Day remarkably honoured also. The Father did not only begin this Day to Create, but he was the glorious Contriver of our Happiness, and fent his Son to carry on that bleffed Work of Redemption, which was this Day happily compleated. Also the Holy Ghost is honoured by observing this Day, fine he gloriously descended at Pentecost on this Day, for fitting and furnishing the Apostles for the Work of the Gospel; and he is the bleffed Applyer of the Redemption finished this Day by fesus Christ, and is in a more especial manner at Work this Day, in making faving Application of it unto Elett Souls by the preaching of the Golpel

III, The Sabbath is changed to the first Doy of the Week, because it is the most honourable and glorious

Day to Obriff and his Church; that ever dawned upon the World The most honourable Day of our Redeemer, and the most joyful to the Redeemed, and therefore ought to be kept in perpetual Remembrance. Hence, by the Spirit of God, and ever fince Christ's Refurrection upon this Day, it is called the Lords Day, it being the most glorious Day ever he had, it was in an eminent manner his Birth-Day, for in it he was born from the Dead in it God folemnly owned him to be his only begotten Son; hence that word in Pfal. 2. Thou art my Son, this Day I have begotten thee, is applyed to the Day of his Refurrection, Att. 13. 13. He was this Day declared to be the Son of God with Power, Rom. 1. 4. For at his Rifing he made the Earth to shake, the Graves to open, the Stones to roll away, the Dead to rife and appear, the Souldiers to tremble and flie, and both Saints and Angels to come and attend him. And was not this a Triumphant Day to him? Yes, on this Day he conquered the Grave, Death and Hell, and shewed himself to be the Captain of our Salvation, triumphing over his and our Enemies. His Birth and Death did shew him to be truly Man, but his Resurrection did manifest him to be truly God and the great Redeemer of the World. Hereby he gave full proof that he had compleatly finished the Work of our Redemption, paid the Elects Debt, fatisfyed divine Justice, cancelled our Bond, and obtained an ample Discharge, fince he as our great Cautioner was now let out of Prison. Was not this then a joyful Day, a Day to be had in everlasting Remembrance? The Day our Jonas came fafe out of the Whales Belly; the Day our Samson carried away the Gates of Gaza. Now it was that Death loft its Sting : now the Grave and Hell loft their Purchase ; now the Serpents Head was bruffed; now were they all swallowed up in Victory; now it was that our glorious Redeemer rested from all the Works of Suffering and Redemption, and rejoiced in the review thereof, with infinite Complacency. And ought not we who are so much concerned, chearfully to Rest

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IV. This Day was prophefied of long before; Pfal. 118.24. This is the Day which the Lord hath made, we will rejoice and be glad in it. The Current of Expositors understand this Day of our Christian Sabbath, and of Christ's Resurrection thereon; for here plainly there is a Prophecy of Christ, and of a remarkable Day whereat the World should wonder, and the Church rejoice. This is the Day which the Lord bath made, i. e. of which God is Author, a Day which he hath highly honoured, and diffinguished from other Days, for his own Glory and the Churches Wellfare; and a Day he hath confecrated for a peculiar End, even for that strange and wonderful Work of Christ's Refurrection, as is clear by comparing this Place with Atts 12. 33, 41. Likewise it is further clear, if we consider the Context, and the two preceeding Verses of this Pfalm, by which it plainly appears that the Day there spoke of, is the Day wherein the Stone rejected by the Builders, (i.e. Christ who was rejected by the Elders, Scribes and Pharifees, the pretended Builders ) becomes the Head of the Corner: Now, what Day was this but his Refurrection Day, in which God by railing him from the Dead, gloriously exalted him above all his Enemies, rolled away his Reproach, made him Head of the Corner, and Head of the Church, by openly declaring him to be his Son with Power, and that to the Terror and Confusion of all his Enemies, and the Joy and Gladness of all his Friends. And to put it beyond Doubt, that this is the Meaning of the Place fee it particularly applyed by Peter, before the Fewish Sankedrim, Acts 4. 11, 12. Be it known to you that this Fesus Christ whom ye crucified, God bath raifed from the Dead: And therefore he subjoins, Verse 12. This is the Stone which was fet at nought of you Builders, which is become the Head of the Corner. Now, this being fuch a memorable Day, the Pfalmift's Direction is, That all Christians should rejoice and be glad in it; which indeed is a most proper Duty on our Christian Sabbath. Again

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Again, we have another Prophecy concerning this Day, in Isa. 11. 10. And in that Day, there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles feek, and his Rest shall be glovious. Now, what was that special Day wherein Christ was raised and exalted for an Ensign to invite and engage the Nations to fly to him as their Redeemer? Was it not his Resurrection Day, on which he was declared to the World to be the Son of God with Power? Rom. 1. 4. This is the Day then on which his Rest was Glorious. For, as God the Father's Rest from the Work of Creation was Glorious, and had great Glory and Honour put on it, by the World's keeping a Sabbath for about four thousand Years thereupon: So God the Son's Rest from the Work of Redemption, was to have great Glory and Honour put upon it, by the Christian World's observing a weekly Sabbath on it to the End

of Time.

V. Fesus Christ by his own Example hath sanctified this Day, and recommended the Observation thereof to us. For it was on this Day he taught the two Difciples going to Emaus, Luke 24. 13. On this Day he appeared to all his Disciples, Luke 24. 33, 36. It was on this Day (the Disciples being all conveened except Thomas ) that Christ came to them, gave them his Peace, bleffed them, and gave them their Commission, and the Holy Ghost, John 20. 19, 20, &c. And on the next enfuing first Day of the Week, he chose to appear to them again, when they were assembled and Thomas with them, and discovered his Wounds, and graciously convinced Thomas, John 28. 26. And many are of Opinion, That he continued to meet with them every first Day of the Week, till his Ascension, speaking to them the Things pertaining to the Kingdom of God, Acts 1. 3. And to be fure, Christ's Example in this Matter, should have the Force of a Law on all his Followers. It is evident that Christ's Meeting with them so frequently on that Day, was not occasional, but defigned; otherwise, what Reason can be given for naming the first Day of the Week so oft? For when

Christ met with his Disciples on any other Day of the Week, we are not told what Day it was, whether the second, third, or fourth Day of the Week, but when he meets with them on the first Day, the Holy Ghost records that, thereby ascribing tome Thing peculiar to

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VI. The Observation of the first Day of the Week is also authorized by the divinely inspired Apostles of Christ, and Founders of the Christian Church, and that both by their Example and Direction ---. We have them both directing and performing the Duties of the Sabbath on this Day; and also afferting Christ's Propriety in it as his: All which is evident from Scripture.

In the forecited Scriptures, where we read of Christ's Appearances to his Disciples, we also read of their assembling together on the first Day of the Week several Times, which certainly was for the publick Worship of God, and in Honour of this Day. For when they met on other Days of the Week, it is not told what these were; but when they met on the first Day of the Week, the Holy Ghost records that, which shews it to be a remarkable Day in it self, and observed as such by the Disciples of Christ.

But besides these, I shall adduce four other Scriptures, that clearly demonstrates what is above after-

ted.

The first is Acts 2. 1, 2. where it is recorded, that the Apostles and other Brethren were met all together on the Day of Pentecost in one Place. This Meeting was for publick Worship on the first Day of the Week, according to their wonted Practice. It is not in the Temple with the Jews, but in a House in Jerusalem by themselves.

Q. How prove you that it was on the first Day of the Week? Answer, Because it is evident from Scripture, that the Passower that Year fell on the Jewish Sabbath, and Pentecost being still the fiftieth Day after the Passower, it fell that Year on the first Day of the Week. Now let us consider how remarkably God countenanced their meeting for publick Worship on this Day; He even

fent down that extraordinary Effusion of the Holy Ghost upon them, for fitting and furnishing them for the extraordinary Work of planting the Christian Church, and converting the World. This was a folemn Approbation of the Christian Sabbath, and a Seal to its In-Ritution from Heaven, which did confirm all Christians in the celebrating of this Day for the future : And many Times have they experienced the gracious Effufions of the Spirit on their publick Assemblies this Day fince that Time. It is observed by Grotius upon Exod. 19. I. That it was on the first Day of the Wek, that the Law was given in its fearful Promulgation from Mount Sinai. But the God made that a terrible Day to them, yet he makes it Weekly a joyful Day to us, by the comfortable Promulgation of the Gospel thereupon from Mount Zion.

A second Scripture is Acts 20. 7. And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached to them, &c. Whence it is plain, that the first Day of the Week was then the stated Time for Christians their meeting together, for the preaching of the Word, and celebrating of the Lord's Supper; for this is recorded as their customary known Practice. Paul had been at Troas seven Days, and consequently was there upon the Fewish Sabbath, but there is no Word of any Meeting among them on that Day, or any other Day of the Week; but when the first Day of the Week comes, the Church is folemnly conveened, and perform the Work of the Sabbath on this Day. Paul was ready to depart from that Place, only he must stay till the first Day of the Week, that he might meet with the whole Church, and preach to them before he leave them; and fo, according to their Custom, they all assemble together, and he fancti-· fies the Sabbath with them, by preaching and dispenfing the Sacrament, and that even till Midnight, for they did not foon weary at that Time, of the Work and Duties of the Lord's Day.

A third Scripture is, I Con. 16. 1, 2. Now concerning The Collection for the Saints, as I have given Order to the

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Churches of Galatia; even so do ye. Upon the first Day of the Week, let every one of you lay by him in Store, &c. Whence it is plain that the Apoftle enjoins the Church of Corinth, in conformity with other Churches, to make their Collections for the Poor on the first Day of the Week. Now, why on the first Day of the Week? and not on the feventh or any other, but for these Reasons. I. They had their publick Meeting on this Day, and and so had more Conveniency for gathering their Charity on this Day, than upon another. 2. The first Day of the Week was now come in Place of the old Sabbath. on which Day Collections were made in the Fewish Synagogues, for the giving of Alms was always seckoned a proper Duty for the Sabbath Day: But now the Apostle will have all the Ducies of the Sabbath transferred to the first Day of the Week, and particularly this Duty of publick Charity, there being a peculiar Fitness in this Day for it, in regard we are called this Day to commemorate Christ's infinite Charity to our Souls, and also to receive new Blessings and Expressions of Bounty from him, and therefore should be the more liberal to his poor Saints. I hope there is none that will fay, that the Apostle had not Christ's Warrant for what he appointed in this Matter; for in this Epiftle he protests, That he delivered nothing to them, but what he had received from the Lord, and had his Command for, fee I Cor. 11. 23. and 14. 43. It is as clear as Light from the forefaid Testimony and many others, that the primitive Christians had their Affemblies on the first Day of the Week, which they would not have had without the Apostle's Direction; nor would they have determined fo, without knowing the Mind of Christ.

A fourth Scripture is, Revel. 1. 10. where John faith of himself, that be was in the Spirit on the Lord's Day; which, to be sure, is no other than the Christian Sabbath, getting the Denomination from our Lord Jesus Christ, and his rising from the Dead thereupon, and frequent Meetings with his Disciples this Day; and to this Day, if still reserves this Title of the Lord's Day, being a Day specially institute for the Honour of our

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Lord, and confecrate for his Service and Worlhip The Apostle wrote this Book near the End of the first Century, he calls this Day by that Name which it commonly got then, and speaks of it as a Day univerfally notour and remarkable for the Christian's Observation of it. The Apostle at this Time was banish'd into the Isle of Patmos by Domitian the Emperor, where probably he wanted the Opportunity of the publick Assemblies on this Day: yet he is imploy'd in fanctifying the Lord's Day in a private Way, be is in the Spirit, i. e. in a fivitual Frame, and taken up in fpiritual Exercises, Meditation and Prayer ( which are proper Duties for the Sabbath ) and the Lord rewards this his conscientions Regard to his Day, with the Revelation of these great Things, which were afterwards to fall out to the Church to the End of the World.

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Moreover it is observable, that the Lord puts his Name on this Day, for the Holy Ghost calls it here the Lord's Day, and that for these Reasons, I. Because of its deriving its Institution from him, so the Prayer dictate by him is called the Lord's Prayer: The Sacrament of his Supper institute by him is called the Lord's

Supper.

2. It is called the Lord's, because of his spiritual Propriety in it: He hath separated and set it apart from common Use, and consecrated it wholly to his Use and Service: So the Sacrament is called, The Lord's Table, because of its being consecrated for holy Uses, and so set apart and distinguished from all other Tables.

3. Because of its being dedicate to his Honour and Memory, being the Day in which he conquered Death, got a total Victory, and triumphed over all his Ene-

mies.

VII. Another Argument for the Observation of the Christian Sabbath, may be drawn from the constant and uninterrupted Practice of all Christ's Churches through the World fince the Apostles Days; they have all continued to observe the Lord's Day for holy Worship. All the antient Fathers and Christians had the Lord's Day in great Esteem, and made it a Badge of their

Religion to observe it carefully, as appears from the Writings of Justin Martyr, Tertullian, Origen, &c. Ignatius saith, Let every one that loveth Christ, observe the first Day of the Week, the Lord's Day, as the Queen of all Days. Augustine says, That, as the Virgin Mary was blest above Women, so is the first Day of the Week

VIII. The Consciences of Men plead for the Lord's Day. The Lord causeth his Deputy, Conscience, urge and press Men to the Observation of it; and accuse and challenge for the Neglect and Profanation thereof. And ordinarly Conscience checks for no Sin more frequently or severely, than for the Breach of the Lord's

Day.

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IX. The Dispensations of God's Providence do also conclude for it; and that both Dispensations of Mercy and Judgement. On the one Hand, The Lord is graciously pleased to pour out the plentiful Effusions of his Grace and Spirit in his Ordinances, upon his People in celebrating of this Day; and he doth eminently bless the strict Observers of it with Increase of Grace, Tenderness of Conscience, and Holiness of Life; and even with temporal Prosperity, as Judge Hales observed in his Experience.

On the other Hand, He pours out manifold Judgements upon the Profaners and Slighters of that Day, by giving them up to Hardness of Heart, Searedness of of Conscience, and vile Affections; and commonly they fall into scandalous Out-breakings, and proceed from Evil to Worfe. Besides these, the Lord has many Times discovered his Displeasure from Heaven for the Breach of this Day, by visible temporal Judgements upon the Guilty, many Inflances whereof may be read in Histories and else-where; The Theatre of God's Judgements, tells us of a certain Nobleman that used to hunt every Lord's Day in Time of Sermon, who had a Child by his Wife with a Head like a Dog, and it howl'd like a Hound. And I truly believe there are few ferious Observers of Providence, but might tell many lated atto day intal

fad Infrances of Judgement on Sabbath-breakers in their

own Experience.

Now to fum up the Whole, let us lay all these together; The folid Grounds for the Morality of the fourth Command, the weighty Reasons for the Change of the Day, and the special Marks of Honour that Christ hath put upon this Holy Day. It being the Day In which he first made the Light to shine, the Day wherein also the Sun of Righteousness arose dispelling the Clouds of Guilt and Fear : The Day he subdued his Enemies manifested himself to his Disciples, and taught them his Will, the Day he fent the Holy Ghoft to his Apoftles: The Day he hath called by his own Name; and referved for his own Use, and upon which he holds special Communion with his People, and vouchafes them the Marks of his Royal Favour. And, will it not be found a high Affront to Almighty God to pour Contempt on that Day which he delights to Honour? Surely it ought to be Matter of Grief to all true Lovers of God, when they fee it done. We are told, that when one of Darius's Eunuchs faw Alexander setting his Feet on a tich Table of his Masters, he fell a weeping, and being ask'd the Reason of it, he said, It was to see the Table his Master so highly esteemed, now made a Footstool. And may not we weep to fee the Day that God hath honoured and bleffed, and for which he is fo highly concerned; become a Foot-stool, and trampled on by so many profane Persons in our Days. To be sure. God will not fit with fuch open Affronts as he gets' from some in this Matter.

Thus I think I have demonstrated the Morality of the fourth Command, and the divine Institution of the Lord's Day; and consequently the Abolition of the Fewish Sabbath. The there were no other express Warrant in the Scripture for abolishing the old Sabbath; yet the instituting the first Day of the Week, for commemorating the Lord's Rest from the Work of Redemption, is Warrant enough for it. So that no Christian needs to have the least Scruple concerning this Matter, since the first Day Subbath doth infallibly

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extinguisheth the old seventh Day Sabbath, for by Virtue of the fourth Command, there is but one Day of seven to be ordinarly observed and jancrified, one Day only after fix working Days, and not two atter five. Ground effert, That the whole natural

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of twenty four Hours, is to be let in the

What is that Proportion of Time, which is to be fequeficate and allowed for the Sabbath Day, and when doth it the Lord's Subbath: I the fourth of hard end of the Lord's Subbath of the Lord's Subbath

### ANSWER. malled ody, hay

HE fourth Command requires one Day in every feven; by which we are not to understand only the artificial Day, from Sun-rifing to Sun-letting, or from the Break of Day, untill the Darkness of the Night come on, and think then the Sabbath is over, and that we are no longer bound to abstain from our own Works. And far less are we to think that the Sabbath is no longer than the Time of publick Worthip doth last, and that we are at Freedom from the Work and Duties of the Sabbath, when that is over; this some fay in Words, and many more in their Practice stal you

But confider what Absurdities would follow hereupon: For, if no more Time be allowed for the Subbath, but the Time of publick Worthin; then it would follow that God requires no private or fecret Duties from us on that Day, fince thefe will need fome more Time: But that cannot be, for if private and fecret Duties be required of us on Week Days.

then much more on the Sabbath Day.

Again it would follow, that some must keep longer Sabbaths, and others shorter; nay, the Sabbath of many shall not be above an Hour or two of the Day, for there are Ministers and People, who are scarce so long at publick Worship. Nay, if Attendance on the publick Worship were all that is requisite this Day by Virtue of the Command, it would follow, that a Man

would be looked from the Obligation of the Command. if he were in a Place of the World where God is not publickly worthipped.

But all these Things being abfurd, I do upon folid Ground affert, That the whole natural Day confifting of twenty four Hours, is to be set apart for the Sabbath Day; and that we ought to measure this Day, and begin and end it as we do other Days, That is, from Midnight to Midnight, during which Time we are Bound to ablain from our own Works, and fanctify the Lord's Sabbath: For the fourth Command binds us to confecrate the feventh Part of every Week to the Lord, who challengeth a special Propriety in one of seven, and afferts his just Title thereto, faying, The feventh Day is the Lord's: And also, Isaiab 58, 13, he expresty calls it, My boly Day. It is all Holy, and therefore no. Part must be profaned or applyed to common Uses---. It is all the Lord's, and so it is unlawful for us to rob him of any Part of it, and alienate it to our private he Salitall

Objection, But who is able to fpend the whole twenty

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four Hours in religious Duties?

Answer, I do not say that this is to be done without any Intermission, for we do not this in following our Employments on other Days: A due Proportion of every Day, is to be referved for the natural Support of our Bodies, and particularly for moderate Eating and Sleeping, which are Works of Necessity, and must be allowed on the Sabbath as well as other Days; with this Difference only: That whereas they are done on other Days to enable us for Labour, they are to be done on the Sabbath, to strengthen us for holy Duties, and so cannot properly be called our own Works; neither can the doing thereof, be called a taking of God's Time to our own Use; fince this contributes to our better spending of God's Time, and is truly necessary for God's Service on the Sahbath. But besides the Time requilite for the Works of Necessity and Mercy, the whole natural Day, as above described, is holy unto the Lord, and ought to be employed in religious Difties: And

And not a Part of the Day only, both Sabbath Morning and Sabbath Night, should be spent in Prayer and Praises, as is plain from the 92 Psalm, which is Entituled, A Psalm or Song for the Sabbath Day, v. I and 2. we are told, That, It is good to give Thanks unto the Lord, and to shew forth his loving Kindness in the Morning, and his Faithfulness every Night. But more of this afterwards, when I come directly to treat of the Santification of the Sabbath. And before I do this, I judge it necessary to answer some Objections brought against the Morality of the Sabbath, and the Change of the Day.

Some Objections against the former Doctrine answered.

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Object. I. E Very Day ought to be a Sabbath to a Christian, and so there is no need of a set Day.

Answer, Tho Christians should serve God, and walk with him every Day; yet they cannot make every Day a Sabbath for the publick Worship of God, since God calls them to other necessary Work and Business thereupon, which are inconsistent with the solemn spiritual Employment of the Sabbath.

Obj. 2. Paul in his Epistle to the Galatians and elsewhere, condemns the Observation of Days under the New Testament.

Answ. The Apostle speaks only of the Jewish Sabbath and Festivals, which were Shadows of Things to come, and abolished by Christ's coming; But not of the Lord's Day, which the Apostle himself observed, and did particularly recommend to the Galatian's Observation, 1 Cor. 16. 1, 2.

Obj. 3. The Sabbath was given as a Type or Sign only to the Jews; therefore it must be abolished with the rest of their Types and Ceremonies.

Answ. 1. The Sabbath is indeed said to be given as a Sign betwixt God and his People, Ezek, 20, 12. But

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that is not confined to the People of the Fews only. but to be extended to all God's People, to the End of the World, ai

2. There is a great Difference betwixt a Sign and a Geremony; which is an alterable Thing: The Rainbow is called a Sign, Gen: 9. God's Moral Precepts are called Signs, Deur. 6. 8. Yet none will fay that these are

Geremonies, or alterable Things.

2. Some Signs are Ceremonial and alterable : others are Moral and perpetual: The Sabbath is not a Sign of the first, but of the latter Sort. Indeed all the Signs and Types of the Sacrifice of the Meffiah, and of Fuftification by Christ to come, were all nailed to the Cross with him, and abrogate. But all Signs were not of this Kind, the Rainbow is given as a Sign of the World's Preservation from a Deluge, and is Perpetual. Ten Commandments are given as probative Signs of our Obedience, and are Perpetual, and so is the Sabbath. Indeed the Sabbath is a more peculiar Sign than any of the rest of the Commands; and therefore is emphaticaly called a Sign feveral Times in Scripture.

1. It is a Sign of God's special Love and Favour to his People: The Sabbath is a great Bleffing and Priviledge to them, for which Nebemiah gives God Thanks in a special Manner, Neb. 9. 14. of which more after-

2. It is a Sign of that eternal Rest above provided

for the People of God.

3. The religious Observation of the Sabbath is a declarative Sign of our Sanctification, therefore it is faid, Exod. 31, and Ezek. 20. that the Lord gave his People Sabbaths and Signs, that they might know, that he was the Lord that fanctified them. So that it is plain from thele, that the Sabbath is a Sign to us as much as to the Jews.

But before I leave this Subject, there is one Thing I must take some Notice of, for preventing Mistakes,

and vindicating of the Truth.

7. S, in his first Pamplet on the Sabbath, Page 8. discanting on the forecited Places where the Sabbath CY

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ce Wa is called a Sign between God and his People. He makes it a Sign not only peculiar to the Fews, but also a Sacramental Sign, oblignative of the Grace of Sanstification; Year twice over he calls the Sabbath one of the Fewiff Sacraments: And afterwards, he makes the Rainbow another, because it is called a Sign, and ranks it up with Circumcifion and the Paffover. So that hereby, he not only gives a dangerous Thrust to the Morality of the Subbath, but makes the Fews to have had at least four ordinary standing Sacraments, contrary to the Sentiments of all Orthodox Divines. And if the Sabbath and Rainbow were Sacraments to the Jews, because of their being called Signs between God and them, they must be Sacraments of the New Testament, as well as of the Old, fince they continue to be Signs, between God and us likewife; and so we shall have four Sacraments as well as the Fews. For my Part, I see not how F.S. can be very angry with the Papifs for coining five new Sacraments to themselves, when he himself with so little Pains hath coined two.

But the true Cause of J. S's. Blunder, is his confounding a Sign and a Sacrament, and taking them for Synonymous Terms, which is a great Mistake. Every Sacrament is indeed a Sign, but every Sign is not a Sacrament, or Seal of the Covenant of Grace: There is a great Difference betwixt Signs and Seals. Every Sign is not a sacramental Sign, nor every Sign of Grace a Seal of the Covenant of Grace; Faith, Charity, and a holy Walk, are Signs of Blessedness, and of a State of Grace, but they are not therefore sacramental Signs of

Seals.

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That the Fewish Subbath was not one of their Sacra-

ments, may be eafily demonstrate thus.

A Sacrament properly so called, is an Ordinance instituted by God, to represent and seal by ourward and visible Signs, the Benefits of Christ's Medition and Purchase promised in the new Covenant to Believers. That the Sabbath was not appointed for this End, is certain, since it was institute before the Fall, when there was no need of a Mediator. Again, in this Ordinance of the Sabbath, there was no outward visible Sign. which is effential to a Sacrament, Rest from Labour cannot be reckoned such a Sign, for 1. This was no vifible nor fubstantial Thing, but rather a meer Privation. 2. This Rest was common to all the other Fewish Feafts and Fafts, which I suppose 7. S. will not number among their Sacraments. 3. This fabbatical Reft was common to the very Beafts, which are not capable of any factamental Sign. 4. If this was a facramental Sign, then it will follow that every Man did admini-Arate this Sacrament to himself: Yea, that Heathens, who of old observed the Sabbath, did thereby seal to themselves the Benefits of Christ's Purchase. Lastly, It is the Property of Sacraments, that they neither do belong, nor are profered to all, but only to the Faithful: But the Sabbath is an Ordinance which is propounded to all, and enjoined upon all, Clean and Unclean, which a Sacrament is not. But I return from this Digreffion, to answer some more of the Objections against the Sabbath.

Some Objections against the Change of the Day answered.

Object. 1. THF seventh Day Sabbath was instituted in the State of Innocency; therefore

it is to be held as Moral, and unalterable.

Answ. The Institution of the Sabbath, or Consecration of one Day in seven to the Lord, may be hence concluded Moral and Perpetual, since the Reason and Ground of it is such, as was shewed before: But it will not follow that the Determination of the precise Day of the Week is Moral and unalterable also, since the Lawgiver who appointed it, not only could, but actually hath altered it, as was shewed already. Every Thing that God did bid or forbid our first Parents in a State of Innocency, was not Moral, or unalterably Good or Evil in it self, as appears from the

Instance of prohibiting to eat of the Tree of Knowledge of Good and Evil, this was a Law meerly pointive and alterable in it self. Lastly, Tho the Sabbath of the seventh Day was appointed in the State of Innocency, and probably would have continued unalterably, if the Fall had not interveened, and no greater Work than that of the Creation had been wrought: Yet after the Fall, God made the seventh Day Sabbath peculiar to the old Occonomy or Dispensation of the Covenant, and alterable together with it, upon his accomplishing the far more glorious Work of our Redemption.

Obj. 2. The Israelites are enjoined to observe the Sabbath throughout their Generations, for a perpetual Covenant, Exod. 21. 16.

Answ. 1. This may be understood of the Sabbath in-

definitely, and not of the seventh Day Sabbath.

2. Granting the feventh Day Sabbath were meant here, yet the Perpetuity attributed to it, is not Absolute but Periodical, denoting only a great Length of Time; for so we find it ascribed to Circumcision, the Shewbread, and other Things which were to be abolished.

Obj. 3. There is no express Precept for keeping the Chai-

stian Sabbath in the New Testament.

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Answ. 1. The Lord doth not give express Command for every particular Duty in his Word, but hath thought it sufficient to afford us plain Scripture Conse-

quences, whence we may gather it.

2. There was no need of any new express Precept to be left on Record, since all Christians understand themselves to be expressly obliged by the fourth Command, to observe one Day of seven as a Sabbath unto the Lord. And for the particular Day, the Example of Christ, and of his Apostles, (who delivered nothing but what they received from their Master, I Cor. 11. 23.) was sufficient to enter the Church upon the uniform Observation thereof: And being once begun, they could not easily mistake in the Continuance of it. The Scripture indeed mentions the Change of the Day,

and the keeping of the Christian Sabbath, but briefly and by short Hints, because it was a Thing universally notour to the whole Church.

These Things concerning the Morality and perpetual. Obligation of the Law for the Sabbath being premised, I come in the next Place, to the chief Thing which I designed to handle, viz. The Santification of the Sabbath: And there to shew particularly how this holy Day should be sanctified in a due and suitable Manner.

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Place Morel. And for the particular lay, the least pic of Chard, and of his double; (we so delivered nothing but what the received from the a Adv/rs. I Cor. 1... 22.) was forcour to enter the Chards apon the uniform Obta a continued: That being once begun, they could not adily mittake at the Co finuance of the

Tas Estimate indeed mentions the Cherry's of the Lay,

## CHAP. B.

## Concerning the Sanctification of the Sabbath.

THERE is a twofold Sanctification of the Sabbath mentioned in the fourth Command; the

one by God, the other by Man.

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As for the first, God hath already sanctified it, as is recorded in the close of the Command, The Lord bleffed the Sabbath Day and ballowed it. His bleffing and ballowing the Day, are both of the same import, and signify these two Things.

and his fetting it apart from Common unto faceed Uses and Imployments. He hath honoured it with his Royal Stamp, and Confectated it for the Work of Heaven.

2. His pitching upon the Sabbath as the Day whereon he doth remarkably bless and fanctify Men, by filling his Ordinances with the special Blessings and Graces of his holy Spirit, and making them effectual to our Sanctification.

This is a bleffed Day, and a Day of Bleffing: For as it is our Duty on this Day to meet together and blefs God; fo it is God's Promife this Day to meet with us and blefs us. He will rain Bleffings upon the observers of his Sabbath, grant them his Presence, and make them joyful in his House of Prayer.

As to the second, The Sanctification of the Sabbath, which is required of us, and this is either Negative or Positive. The first consists in a Holy Rest; The second in Holy Exercises upon the Sabbath

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Concerning the Holy Rest requisite upon the Sabbath.

THIS Holy Reft, upon the Sabbath, consists in a total Abstinence from all worldly Employments and Recreations; and from whatever Work, Business or Action, that may any ways prove a hindrance to the Worship and Service of God upon that Day. This is plain, not only from the fourth Command it self, but from many other Scriptures, particularly Fer. 17. 24. Isa. 58. 13.

I shall here propose some Questions upon this Sub-

iect to be answered.

## QUESTION I.

Are no fort of Works lawful on the Sabbath Day.

#### ANSWER.

Here are Three forts of Works ordinarly excepted as not prohibited by the fourth Command, viz. The Works of Piety, of Mercy, and Necessity.

or Labour as are necessary and subservient to the performance of divine Worship, or contribute to Order of Decency therein; these are lawful and necessary on the Sabbath Day, such were the killing of Beasts, washing and preparing of Sacrifices; the convocating People to Worship by blowing of Trumpets, making short Journeys to attend Worship, &c. under the Law. So now under the Gospel Ministers toiling their Bodies in Preaching and Praying, People travelling to Church, the ringing

of Bells, and the like, are lawful on the Sabbath Day.

2. Works of Mercy and Charity are lawful this Day, yea and necessary also; for seeing the Sabbath is instituted as a Memorial of God's great Love and Mercy to us, we are bound upon it to shew Charity both to the Souls and Bodies of Men, and Mercy to the very Beast's also: So that the feeding our Bodies our Beast's, and using Means for the help of Man or Beast in distress, and preserving of their Lives, the visiting the Sick, making Collections for the Poor, and the like, are lawful on the Sabbath Day: For as the Fews had Allowance for these under the Lawsso have we now under the Gospel.

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3. Works of Necessity and great Conveniency, which could not be foreseen, nor provided against the Day before, nor cannot be delayed to another Day, such as flying from Enemies, or defending our selves against them, quenching of Fire, dressing of Meat, putting on our Cloaths, and the like, these are also lawful on the Sabbath; only take these Cautions concerning these Works, see that the Necessity be real and not pretended, and that ye have no fecret Complacency in its falling out. Take heed that it be not a Necessity of your on bringing, and which you might have forfeen and prevented the Week before. And when ye are doing these Works of Necessity and Mercy, endeavour to keep your Hearts in a spiritual Frame, as much as ye can, and study to do them without giving Scandal or Offence to others, and then dispatch them as soon as posfibly ye can, that ye may attend the main Work of the Day.

## QUESTION II. or beyon it

What are these Works and Actions then from which we must rest and abstain npon the Sabbath?

#### ANSWER.

WE must not only take special Care this Day to abstain from all such sinful Works and Actions as from all worldly Business and Actions, whether Imployments or Recreations, altho they be such as are lawful on other Days. But more particularly,

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I. We must rest from all forts of fervile Work or worldly Imployments that tend to our Profit or Advantage, such as making of Journeys, Merchandizing, or travelling to Markets, carrying of Burdens, Fishing, going of Mills, Ploughing, Sowing, Reaping, &c. and in a word, all Parts of Mens ordinary Callings, fee Nebern. 13. 16, 17, 18. and downwards, In those days fate I in Judah some treading wine Presses on the Sabhath, and bringing in Sheaves and lading Asses, as also wine Grapes and Figs, and all manner of Burdens which they brought into Ferusalem on the sabbath Day, and I testified against them in the Day wherein they fold Victuals: --- There dwelt Men of Tyre also therein, which brought Fish and all manner of Ware and fold on the Sabbath unto the Children of Judah and in Ferusalem. - Then I contended with the Nobles of Judah, and faid unto them, what evil thing is this that ye do, and profane the sabbath day? Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel by profaning the Sabbath, &c. The Fews were strictly prohibited to do any Work this Day, even the least Work of any fort, Manna must not be gathered, nor a few sticks to a fire, nay the Materials for 3be Tabernacle must not be prepared this Day, Exod. 31. nor any thing that might be delayed or done upon another Day. This Cessation was shadowed forth by that River in Judea, called the Sabbatical River, because it dryed up and ceased from running every Sabbathday, which not only Josephus speaks of, but also Pliny, Augustus Cesar in his Letter to Tiberius and others.

The Lord in his Word is very peremptory and particular in enjoining this Cessation from Labour on the Sabbath; and because he knows the eagerness of Mens Hearts upon the World, and their readiness to encroach upon his Holy Day with their worldly Labour, he condescends upon these Seasons wherein they have most

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have molt most Tentation thereto, and requires them in earing time and in Harvest to rest on the Sabbath, Enod. 24 21. Tho those be the Times when we are most throng with worldly Bufiness, yet he will have us in midst thereof punctually to observe the Sabbath, and prefer the pleasure of Communion with God in his Ordinances to the low of Harvest, and to expect that Harvest Work will prosper the better for our religious Observation of the Sabbath in Harvest time. Also the Lord specifies these Seasons, because then we are under greater Obligations to firit keeping of the Sabbath. than at other times. Because,

1. The Bodies of Servants and Cattle are more toiled then than at other Times, and so have the more Tomber of house seemed only

need of Reft.

2. People then have less Time to worship God in their Families and Closets on Week-days, because of the greatness of their Labour, and therefore have need to improve the Sabbath the more diligently.

3. In Harvest we partake more of the Fruits of God's bounty, than at other times, and therefore should be the more thankful to God for his Mercies, and especials ly for Christ the Mercy of Mercies, who alone doth both purchase and sweeten all our Mercies to us.

Now is it not Matter of deep Regret, that ( notwithstanding God's special Command, and our manifold Obligations to the contrary ) our Churches in many Places should be thinner, and Fields thronger with idle People wandring therein in time of Harvest, than at other times of the Year ? the best D. bas about lo noil

Object. When the Weather is unfeasonable and tempestuous through the Week, doth it not become a Honk of Necessity to Sow or Reap on the Sabbath, for preferring of

Food to Man and Beaft?

Anf. If some particular Mens Corns were in hazard of being carried away or loft by the Inundation of a River, of the like, it were a work of Necessity to endeavour the Preferration of them upon the Sabbath, because the Dispensation is extraordinary, the Case not Common nor General, and the Damage irrecoverable

rains of their collection of the carrier in an ordinary way. But as for fowing, reaping, of gathering in upon the Sabbath ( whatever be pretended from the Season or Weather for it ) I judge it unlawful, because the Case is common and general, the Hazard proceeds from the ordinary Providence of God: and there is ground to expect God's fending better Weather according to his gracious Promife, which we ought not to distrust, Gen. 9. 22. While the Earth remaineth, Seed-time and Harvest shall not cease. But if any diffrust God's Word, and encroach upon his Holy Day with their Labour, let them consider that God can easily blast the Works of their Hands, and cast their Bulinels farther behind than their Neighbours, who believe and wait upon the Lord. I have a certain Account of a rich Farmer in this Nation not many Years ago, who in Harvest time ( the Weather having been very bad for some time before, and proving fair and dry on Saturday and the Lord's Day ) would needs cause his Servants yoke his Horses and fall to the leading of his Corns upon the Sabbath Evening, but it pleafed the Lord that he foon got other Work to do, for that very Night his House and Goods took Fire, and so their Labour was quickly flopped, all Hands being called to be imployed in quenching of the Fire; many other Instances might be given. But I proceed,

II. We must rest not only from all worldly Employments on the Sabbath, but also from all worldly Recreations according to the word of God, and our Confeffion of Faith and Catechilms: But this Point being much impugned and disputed by many, I shall handle

it as distinctly and satisfyingly as I can.

Recreations are twofold, some are Natural and neceffary, fuch as the refreshing our Bodies with Meat, Drink and Sleep. These are Recreations we cannot live or do Business without upon any Day, and therefore are both lawful and necessary upon the Sabbath, especialy fince we are thereby better disposed for performing the Duties of the Day.

But 2dly. There are Recreations which are Voluntary and not Necessary, freely chosen by People for

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their bodily Pleasure and Diversion; such as Sports Pastimes, or Games, whether more publick or more private, such as playing at Cards, Dice, Chess, Tables. &c. or any fort of Carnal Mulick, fuch as Whifting, Singing; or playing on an Instrument, or putting off the Time with worldly Converse, Festing, Laughing, telling idle Stories, walking and talking idly in the Streets, feeking our pleasure in the Fields, tho it be after publick Worship is over. Now all such Recreations being our own Works, and for our own Pleasure, and not Subfervient to the Duties of God's Worship, but Hindrances thereto, are unlawful on the Sabbath Day, as being expresly contrary to that Rest required in the fourth Command, and to that plain Word in Ifa. 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and calletb the Sabbath a delight, the holy of the Lord bonourable, and shalt bonour hims not doing thine own ways, not finding thine own pleasure, nor speaking thine own words. -- Then balt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth, and feed thee with the heritage of Facob, &c. Now, can there be any thing more directly levelled against Carnal Recreations, idle talking, walking, &c. on the Sabbath-day than this is? We must turn away our foot from doing our own Pleasure on it, i. e. by travelling or walking for Pleasure or Recreation; Nay, we must neither do our own ways, speak our own words, nor find our own pleajures on this Day. But if People will notwithstanding hereof, allow themselves in idle Diversions and loose Recreations upon the Sabbath, I see not how they will free themselves of open Rebellion against God. For God commands us to Remember the Sabbath Day, not to delight our felves by Carnal Recreations, but to keep it Holy by divine Exercises, and to ipend it otherwise, is plainly to trample upon God's Authority, and declare War against him.

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Object. But these who are for Sabbath-days Recreation, will tell me, that they condemn all such Recreations in time of publick Worship, as well as we do, for the fourth Com-

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mandobliges us duly to attend publick Worship on the Sabbath, and forbear all worldly Imployments or Recreations in time thereof; but when that is once over, we may lawfully divert and recreate our selves with such Recreations as me modest and decent, and not unlawful for Christians on other Days.

And. This supposes that the Sabbath lasts no longer than the publick Worship of the Day, the contrary whereof I made evident before, and shall evince more fully afterwards. I shewed that we are obliged to keep Holy the whole Sabbath Day, not only the time of publick Worship, or from Sun rising to Sun setting, but the whole natural Day consisting of twenty four Hours, this being the fourth part of our Time, and of the Week, it is the Lord's, and consecrated for his Use and Service, and consequently no part of it is to be alienate from him, or applied for our Pleasures or Recreatrons.

I shall further confirm this Truth by some more

Arguments. If it was unlawful for God's People under the Old Testament to spend any part of the Sabbath in carnal Pleasures and Recreations; it is unlawful for us allo under the New. But the former is true, and therefore the latter, That such Recreations were prohibited to the fews, I believe none will deny that is either acquaint with their ancient Rules and Conflitutions, or that reads and believes the Scriptures, particularly the fourth Command, and Ifa. 58. 12. forecited. All that remains for me to prove, is, That we are bound to abstain from those Recreations upon the Sabbath, as well as the Fews, which I do thus. Whatever the Fews were obliged to upon moral Reasons and Grounds, that we are bound to as much as they; but the fews were bound to abstain from carnal Recreations on the Sabbath, upon moral Grounds, which concern us as well as them. I shewed before, that the Reasons of the fourth Command are Moral, and teach Christians as well as Jews; I mentioned five of them, and truly every one of them levels as much against

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gainst worldly Recreations on the Sabbath Day, as a gainst worldly Employments; I shall not refuse them all here, but only infifta little on Two of them.

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1. God's Liberality in allowing us fix Days for our own use: This Reason binds us as much as the Focus, to Confecrate one to the Lord for his Service. God hath given as gracious Discoveries of his Bounty to us, as to them, and shall we be so ungenerous or ungrate, as to encroach upon God's Time, or Rob from him any Part of it more than they. The very Light of Nature and Principles of found Reafon, befides the Command of God, plead frongly for this, That fince the Lord hath liberally given us for Days for our Use, that we should without grudge give him One for his Service: And fince he gives us fix whole Days, it continues morally Just and Rational that we should give him his one Day whole too, and that we flould frend as much of his Day in holy Duties as is ordinarly allowed on other Days for fervile Labour, and that is the whole Day except what is allowed for neoessary bodily Refresh-

ments, viz. Eating and Sleeping.

2. Ground I shall insist on, is, The Lord's Property in the Sabbath, or in one Day of feven; this Reason binds us as much as it did the Jews, the Lord's Right to a Day in feven is the same that ever it was, otherwife the Merality of the fourth Command is not the fame, but I have already demonstrated the contrary. The Christian Sabbath is called the Lord's Day, as well as the Fewish Sabbath was called The Hoty of the Lord, Isa, 58, 13. to shew that his Propriety and Title is the same. And it is observeable, that the Lord in that one Verse calls it twice his Holy Day; and it is from this, that the Lord takes the principal Argument which he there uses against carnal Recreations on the Sabbath, Te shall not speak your own words; nor find your own pleasures on this Day, Why? It is my Holy Day, the Holy of the Lord, the seventh part of the Week is mine unalterably fet apart for holy Uses, confecrate for my holy Service. This Argument is Moral, and perpetually obliges all Men, Christians as much

As Fews. For if a Day in seven be dedicate to God. certainly every part of it, yea the whole of it belong; to him ; and to alienate any part of it to our own Ule or Pleasures, is Sacriledge, and a direct infringment of the Morality of the fourth Command. The Lord tells ns. Levit. 27. 28. That every devoted thing is most boly unto the Lord; here is a Day both by God and Man. fo-Jemnly and perpetually devoted to the Lord, and ac--cordingly the Lord, Ifa. 58. 13. afferts his just Right and Title to it, and twice in one breath calls it his Holy Day, and upon this account prohibits carnal Recreations upon it: And must it not be great Presumption for any Creature to venture deliberatly to Rob his Creator of his just Property, and put that which is holy and folemnly confecrate to God to common use, remember what Solomon fays, Prov. 20. 25. It is a fnare to the man who devoureth that which is holy, and after wows to make enquiry; It is a Snare, i. e. it is a most dangerous Thing, it brings heavy Guilt, even God's Curfe and Vengeance upon the Man that doth fo. Thus you see how the Morality and unalterable Reasons of the fourth Command restrain Christians from carnal Recreations on the Sabbath, as much as the Fews. The standing and perpetual Rule which God hath there laid down, can never be altered to the Worlds end: Still God hath One Day and Man hath Six, but if we take any part of God's Day to our own Use more than the Works of Necessity and Mercy require, then we have more than our Six, and God hath less than his One, which is contrary to the Command, and if it be in the power of Man to alienate any part of this Day from God, why not the whole of it? And so the Sabbath might come to be wholly abolished, which is abfurd.

Object. 1. The Memory of Christ's Resurrection on the the Lord's Day, calls us to more Joy and Gladness upon our Sabbath, than the Jews were called to upon theirs.

Ans. This says nothing for carnal Sports or Recreations, it is not a worldly foy, but a spiritual foy, that we are called to this Day, such a Joy as is expressed in Psalms

Pfalms Hymns and spiritual Songs. Again, if our Mercies be this Day greater than those the fews had to commemorate, then we are in Gratifude obliged to a more frict and holy Sanctification of the Day, to the Honour and Glory of the God and Fountain of our Mercies, which I believe no serious Christian will think carnal Recreations very consistent with.

Object. 2. But thefe Recreations are no where forbid-

den in the New Testament ?.

Anf. It is sufficient if they be forbidden in the Old Teftament, for the Old Testament is our Rule as much as the New in Actions which are Moral or not Ceremonial. And I fee not what shadow of Ground there is for calling Abstinence from carnal Pleasures on the Sabbath, a Thing any ways Ceremonial or less binding upon us than the Fews. But moreover, if we compare the 58 Chapter of Isa. with the 56, it will manifestly appear, that the Lord in enjoining his People strictly to observe the Sabbath, and abstain from carnal Pleasures thereon, hath a Refpect to Gospel Times after the Messias coming. Isaiab was a most Evangelical Prophet, and still had the Gospel-Times in his Eyes, wherefore some call him the Evangelist Isalab; so that in recommending Sabbath Sanctification, and calling the Sabbath God's Holy Day, he doth not confine himself to the Fewish Sabbath which was foon to be abolished; but hath an Eye to the Evangelical Sabbath, which was to continue to the end of the World.

Again this is confirmed by the Practice of the primitive Christians, they thought it unlawful to spend any part of the Lord's Day in unnecessary Diversions from holy Things; yea, they accounted the strict Sanctification of this Day the prime Character of a true Saint. Augustin saith, It is not enough that we keep three or four Honrs of this Day, but that we observe the whole Day. The ancient Christians did not think the Work of the Day was over when the publick Worship was ended. The younger Pliny tells us, That they used this Day to theet before Day-light and sing their Hymns to Christ; and Tertallian in his Apology, makes mention of their Night-

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Preyers. They thought themselves bound to begin the Work of the Day so early, because Christ role this Morning before break of Day. They neither thought nor pleaded that they had more Freedom for worldly Pleasures, or were less obliged to holy Exercises this Day, than the Fews upon their Sabbath.

Nay, if we consider narrowly, it will be found, that Christians are under greater Obligations to a strict and holy Sanctification of the Sabbath under the Gospel, than the Jews were under the Law, for several Reafons.

1. We have not only the Creation this Day to Commemorate, as the Fews had, but we have also the Redemotion of Mankind, which is a greater Work this Day to Commemorate. Now, if the Fews were obliged to Celebrate the Day which was inflitute for the Memory of the Creation by a total abstinence from worldly Employments and Recreations, much more are we bound to a strict Sanctification of the Day which is instituted for commemorating of both Creation and Redemption. We have far greater Mercies to Commemorate this Day than the Jews had, viz. The redeeming Love of a crucified Jesus, and his glorious Victory over Death and Hell, and consequently have greater Work and Employment, and ought to be the more active and busie in doing of it, and also more delightful Work, and therefore should be the less inclined to weary or fit up in it.

2. We have a far more pleasant and excellent manner of Worship to perform upon the Sabbath than the Jews had. Their Worship was attended with manifold Rites, Walbings, and Sacrifices, which were both chargeable and toilsom to their Bodies, but ours is

spiritual, plealant and easte.

3. The Jews had many other Festival Days to obferve by a strict and holy Rest beside the Sabbath; but under the Gospel God hath freed us from the Yoke of all other Festivals, and hath institute none but the Lords Day, which in Gratitude we ought to observe more strictly and religiously than the Jews.

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z. By Baptifm we come under more friet and folema Engagements to keep God's Commandments than the Fews; and also we have more special Promises of his Spirit to help us in keeping of them than the Tews had. For in the New Testament Times the Spirit is poured

out in a larger measure than in the Old.

So that from the whole I infer, that if the Fews under the Old Testament were bound to keep the whole Sabbath Day, and wholly to abstain from their ownPleafures upon it, yea count the Service of the Sabbath Delight, according to Isa. 58. 13. tho' in it felf it was burdensome; much more ought we under the Gospel to keep the whole Sabbath firidly, and call it a Delight when the Work and Service of it is so plefant and eafy.

II. Another Argument which I shall bring against the foresaid Sabbath Day's Recreations, shall be taken from the Nature and Greatness of the Sabbath Day's

Work, And I shall Form it thus,

If the Work of the Sabbath be so necessary, weighty and various, that it requires the whole Day to be Ipent therein, and challenges all our Souls Faculties to be employed thereabout, then carnal Plesiures and Recreations are unlawful thereupon.

But the former is true, therefore, &c.

The Connexion of the Major Proposition is evident, for that which is weighty and necessary, ought always

to take place of that which is not fo,

As for the Minor Propolition, that the Work of the Sabbath is to Great and Necessary, is plain, if we confider that the Sabbath is the great Mercat Day of Heaven, upon which we ought to take in and lay up Provision for our Souls, for all the rest of the Week, yea for Eternity it felf. It is the usual Day of Sinners Conversion and Acquaintance with God. It is the Day wherein we have our Sins to bewail, our Needs to get supplyed, our hard Hearts to get melted, our dead Affections to get railed, our guilty Consciences to get disburdened, our dark Minds to get enlightned, our weak Graces to get firengthned. We have this

Day Gods word to teach our Families; and Children to instruct, Christ's Love to commemorate, Death and Judgment to provide for, and our Redeemer to treat with about the saving of our Souls. In a word, this is a Day wherein we are to make Visits to God, and receive Visits from him. Now, I do appeal to every serious Soul that knows any thing of real Godliness, if these things be not so weighty and necessary as to challenge the whole of the Day, and the attendance of all our Powers and Faculties; And if so, then we are bound carefully to avoid every thing that may prove an Avocation or Diversion from them.

III. Another Argument may run thus,

If the worldly Circumstances of the Generality be such, as they can have but li tle Time thro' the Week for worshipping God, minding their Souls, and preparing for Eternity, then it is their Duty closely and diligently to employ the Lord's Day for these Ends, in which God grants them Freedom for the same.

But the former is true, therefore, &c.

The Connection of the Major Proposition is certain, for if our whole Lives be little enough for accomplishing the great Work of our Salvation, the seventh Day or Part thereof is never to be thought too much.

And for the truth of the Minor Proposition, That the Circumstances of the Generality are such as above represented, I do appeal to the Experience of the whole Country where we live : How many Poor Men are there every where, Tradesmen, Tenants, Servants, Work-men, &c. whose worldly Poverty and Necessities are so great and many, that they can scarce get so much spare time from their Work and Labour thro the Week, as is sufficient for Eating and Sleeping. They are commonly so toiled thro' the Day, that at Night they are hardly fit for any thing but Sleep. Now what time have these thro' the Week for holy Dutys, and religious Exercises? What time for reading and praying, and learning the Principles of Christianity? But fince God is graciously pleased to give them the Sabbath, in which they may retire from the

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World, and employ themselves wholly in the foresaid religious Concerns: Have they not the greatest need closely and diligently to spend and improve the whole Sabbath therein, without any kind of unnecessary Di-

version from the same?

Are there not many poor Servants, whose Masters are so severe, that they will not allow them half an Hour in a Day to serve God, or mind their Souls, and should they not greedily lay hold on the Opportunity of the Sabbath for these Ends, and let no part of this bleffed Day pass away idlely? Now for Minifters to tell such that the whole Sabbath Day is too long for the foresaid spiritual Exercises, and teach them to spend away a part of it in carnal Recreations or Idleness, in my Opinion is a most compendious way to promote Atheism, Ignorance and Profanity amongst them. And doth not daily Experience confirm this fad Truth? Do we not see that profaning of the Sabbath opens a Door to all Profanity? And that in these Places where People neglect the Sabbath, or spend the half of the Day in Recreations and Idleness, there Ignorance and Immorality of all forts abound, and Family Worship and Piety are neglected. Whereas on the contrary, in these Places where the whole Sabbath is closely observed and Recreations discouraged, there we see Christian Knowledge, Morality, the fear of God and Family Godliness do flourish and prosper. Ocular Experience thews us, that the fourth Command is a Hedge about all the rest; and the religious Observation of the whole Sabbath Day is the most effectual Method for promoting Christian Knowledge and univerfal Piety. People may hear a Sermon or two on a Sabbath, and yet ly still in their Ignorance, if they spend the rest of the Day in Idleness and Recreations, and neglect the private Means of Reading, Praying, Catechifing, Conference, repetition of Sermons, &c. I never expect to fee Knowledge or Piety flourish in Congregations or Families till these means be used, and pains taken after the publick Worship is over, to instruct Children and Servants. Q doth not the la-

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Lord's Day? Had Ministers a due Sense of the Misery and perishing State of ignorant Sonis, I am fure they would press it more, and never set up to teach them

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earnal Recreations on this Day.

O poor Men, Servants and Labourers, in the Name of God, I exhort you to spend more of God's Day in Heaven's Work: You have little Time that the Week for it, therefore God in pity to your Souls, loolet you this Day from your weekly Work, and erys to you from on high, Come up bither; lay alide the Thoughts of Things below, and fet your Affections on Things above. As your Bodies rest from Labour, let your Souls think on sternal Rest in Heaven, and use all the appointed Means for attaining to it.

IV. A fourth Argument I make use of is this,

If Ged prohibits worldly Employments on the Sabbath, then certainly he discharges carmal Recrea-

But the former is true, therefore, &c.

The minor Proposition is undenyable, so that all I have to prove, is the Connexion of the Major Propofition: Which may be easily done thus. The great Reason of prohibiting worldly Employments on the Subbath, is, because they hinder the holy Employment of the Soul, and would interrupt the Duties of the Sabbath. But if earnal Recreations do hinder the Duties of the Sabbath, and spiritual Employment of the Soul, as much as servile Labour, then by Parity of Reason they are forbidden also. But so it is, that they do hinder as much, yea more than fervile Labour would do. Nay, I may be bold to fay, that a Man may be more ferious, and have his Mind more exercifed with heavenly Meditations, when Plowing. Sowing, or Threshing, than when he is about carnal Entertainments, Recreations, or Pattimes, or when he is in vain promifeuous Company, Festing, Sporting, and telling Storeies, of walking and talking idly on the Streets or Fields. These do far more distract the Heart from God's

1 57 ud" God's Service, than fervile Labout doth: A Man will ole: find himself more indisposed for Prayer and holy Da. ery ties after them, than after the Works of his Calling. aey. It was the Sense of this that made Augustine fay, That em it were better for Maids to Spin, than to Dance on the Sabbath Day: He very well knew that carnal Pleasures me are inconfishent with Devotion, and wholly units the in Soul for Communion with God, which is the Work of the the Sabbath. Hence we see Lovers of Planfaires, wild

Lovers of God, are fet in Opposition, a Tim. 3. 4.

I might go on to multiply Assuments to this Porpose, but this Truth is so clear from found Reason, and the Word of God, and particularly from Is. 38.

13. to such as believe the Scriptures, that I think it

almost needless to fay any more.

But in Regard this Truth bath many Advertance, (and no wonder the Satan muster up all his Forces against it, since it levels so exactly against his Kingdom.) I shall endeavour to answer the chief Objections

brought against it.

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Particularly there is one J. S. afore-mentioned, who calls himself a Presbyter of the Episcopal Church of Scotland, that in his Pamphlets upon the Sabbath, pleads for Sabbath Days Recreations, both as Lawful and Dutyful after the publick Worship is over, providing (as he qualifies them) there he nothing immodest or undecent therein, nor too much Time spent thereby; the he neither tells how much Time he allows for them, nor what are the immodest or undecent Things which he disallows in them, but leaves every Man to his own Construction and Choice therein.

I shall consider the Strength of these Arguments adduced by him and others, for these Recreations.

And I shall begin with the chief one.

Objection I. To binder these Recreations after Sermon, were to tye us, who are the Disciples of Christ, to as strike a Rest, and as burdensome an Observation of the Sabbath, as the Jews were obliged to under the Law, which were to fudaize, and huild that again, which Christ bath destroyed.

Answer

( 158 ) Answer 1. The fourth Command being Moral and Perpetual, as hath been proven, doth oblige us to as Atrict a Rest and Cossation from worldly Actions, as to did the Jews. I grant indeed the Pharifees invented a great many superstitious Additions to the Rest of the Sabbath, which were not of divine Appointment, and would had all to conform thereto, as if they had been divine Laws. They affigned fuch a precise Space for a Sabbath Day's Journey; They frequently would not allow the relieving of Mens Bodies and Beafts in Diffress this Day: Tho they allowed Beafts to be fed, or watered, yet, if any of them fell into a Ditch, they must not draw him out on this Day, but feed him where he was till the Sabbath was over: They must not kill a Flea, take the Skin off an Apple, &c. Yea, they taught that it was unlawful to defend themselves against their Enemies this Day, by which Means they fometimes became a Prey to their Enemies, till Matthias the Priest better instructed them, as we are told

I fay these were nothing but humane Additions, for the same Things were lawful to the Fews on the Sabbath, that are allowed to us, viz. the Works of Piety, Necessity and Mercy; as manifestly appears by the Commentary which Christ gives upon this Command, both by his Words and Actions. Christ defends his Practice in Healing, and his Disciples in plucking the Ears of Corn on the Sabbath, and shews that the Works of Necessity and Mercy, the relieving of Men and Beafts were lawful on the Sabbath. Our bleffed Saviour by his Reasoning against the Pharifees on this Subject, intends only to reprove their superstitious Additions, and to shew what Things were lawful to the Fews on the Sabbath from the Beginning, but not what Things are now lawful to us under the Gospel; For he gives no more Liberty for worldly Things this Day, than what was before, fince he came not to destroy

by Fosephus, and the first Book of the Maccabees.

12. I grant indeed that our Saviour hath freed Chrithians under the Gospel from the Jewish Method of celebrating

59 1 brating the Sabbath by a Typical Service and Der mopial Worship, consisting of Sacrifices, Washings and manifold Rites, which were a burdensome Toke. Now, to re-introduce abrogated Ceremonies on the Sabbath, is (I confess) to Judaize and rebuild what Christ bath destroyed (and whoever are chargeable with this in any Degree, let them see to it ) But, what Man will call abstaining from carnal Recreations on the Sabbath, an abrogated Fewish Ceremony? Or compare the strict Sanctification of the Lord's Day, by the pleasant evangelical Sacrifices of Prayer and Praise, to the burden-Tome Method of observing the Jewish Sabbath? Christ hath told us, That his Yoke is easie and his Burden light. And all his experienced Disciples will set their Seal to the Truth of it.

Morality and unalterable Obligation of the fourth Command, and not grant that we are as strictly tyed to Moral Duties on the Sabbath as the Jews; and confequently to the same Holy Rest, and Diligence in the Service of God upon it; since the Change made by Christ's Coming is only in Circumstantial or Ceremonial Things, viz. the Day of the Week, and the Nature of

the Service or Sacrifices requisite upon it.

Objection, But besides the Nature of the Service and Worship, there were several peculiar Things required of the Jews upon the Sabbath, not binding upon us: Particularly, concerning the not dressing of Meat, going out of the Place, kindling of Fire, bearing of Burdens, the Nature of the Punishment of Sabbath-breaking, double

Sacrifices, &c.

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Answer 1. If any of the foresaid Things were Typical of Ceremonial, then indeed it is abrogate by Christ's Coming, and not binding upon us: But this will nowise alter the Case of Abstinence from carnal Recreations on the Sabbath, which can never be reckoned Typical or Ceremonial, it being what is perpetually Morral, and necessary to the suitable Sanctification of this holy Day, in all Ages of the World.

2. Let

Let the forefaid Inflances be narrowly confidered. and it will be found, that there is no such peculiar

Thing therein, as is commonly imagined.

I. As to the dreffing of Ment on the Sabbath, the only Place whence the Prohibition of it is inferred, is Ered. 16. 22. concerning the preparing of Manna. There are several Interpreters who think that the dresfing of it on the Sabbath, is not here forbid; but that they are there ordered to lay up a part of it undressed for the Sabbath. But granting, as the most Part of the Interpreters do, that the drefling of the Munna is there discharged, this will not infer a Discharge of dreffing any Kind of Meat on the Sabbath; fince there were some Things peculiar to the Manna, beyond other meat: For,

1. There was a particular Promile made concerning it, that was not made concerning other Kinds of Food, siz. That it fhould not fpoil nor corrupt: For in that hot Country, dreffed Meat could not eafily be prefer-

ved good and Wholesome over Night.

2. There was much more fervile Work requifite in preparing Manna, than other Kinds of Food, it behoved to be grinded in Mills, beat in Mortars, and baken in Pans, Numb. 11. 8. Now, so much servile Labour about preparing of Food, was not fit upon the Sabbath, fince it did not tend to the Rest or Refreshing of the Body, but rather to the Toiling of it. And likewife, it took up many Hands, and would have hindred them from fanctifying of the Day. So that there is no Peculiarity in this Prohibition; for, were we in their Case, and had Manna to feed on, it were not lawful for us to prepare it on the Sabbath, more than, for the Fews. But it is cartain that they did dress other Meat on the Sabbath, that required not fuch servile Labour. Only we are taught by this Prohibition, as well as the Jews, to mind to prepare that Meat which requires much Toil and Pains, Before the Sabbath came, and so to order Matters about our bodily Provisions the Day before, that Servants may be

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as little hindred from fandifying the Sabbath, and the Work of the Day as little interrupted as possible.

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II. As to the fecond Infrance, the Prohibition of geing out of the Place on Sabbath, Exed 16. 29. it is plain from the Context, That it is to be mean'd of going out to feek Manna, it being an unnecessary fervile Work. and therefore unlawful on the Subbath Day. For the the Fews were refrained from going through the Streets or Fields on the Sabbath; for worldly Bulinels. Recreation, or puttion of the Time : yet not from all Walking of Travelling, when either the Works of Piety or Nice fity did require; for a Sabbath Day's Fourney was allowed, Acts 1. 12. The Phanifees indeed stinted it to two thousand Cubits, C which some make one Mile, others two, according to the different Cubits in the among them) in Regard this was to be the Distance of the utmost Part of the Camp of Ifrael in the Wilderneft, from the Tabernacle, to which they were bound to repair for Worship on the Sabbath Day. But this was no good Warrant for flinting the Sabbath Day's Fourney to fuch a precise Space; fince it must be either more or less, according to the Distance of Peoples Dwellings from the publick Ordinances, to attend which, a Perfon may go many Miles, and not profane the Sabbath. The Shunamitish Woman, as appears from a Kings 4. 22. used to travel on Sabbath, to the Prophet Elista, to attend publick Worship, and wait on his Teaching.

III. As to the Prohibition of kindling Fire, Exod. 35, 3. If we consider the Place and Context, we will find that it is only kindling of Fire for servile Work, particularly for the Work of rearing up the Tabernacle, that they were then about, which is there forbidden: This is the Mind of Vatablus, Junius and Tremellius, and the best Commentators on the Place. For God is here giving Directions for making the Tabernacle, and to prevent their thinking that the Nature of the Work or Haste required in doing it, would justify their working at it on the Sabbath, he first discharges all working on that Day, verse 2, and then more particularly verse 3.

The forbids the Work of kindling Fire, as that of Smiths, Founders, or any others for preparing Materials for the Tabernacle. And so he will have that Work, the for a facred Use, give Place to that, which was more immediately Sacred and Necessary, viz. The present Santification of the Sabbath. This doth not profibite kindling of Fire for the Works of Necessary, which presently tend to the better fanctifying of the Sabbath, since this for the service Work of the Tabernacle, would have hindred the present Santification of it; whereas kindling of Fire for warming our Bodies, preparing Meat, or for shewing Light, do not hinder, but tend to promote the santifying of the Sabbath.

IV. As to the bearing of Burdens on the Sabbath, Christ hath given no more Liberty to us this Way, than to the Jews; for, tho he commanded the impotent Man on the Sabbath, John 5. to take up his Bed and walk, yet this was no carrying of a Burden for any lecular Design, but a Mean required for glorifying of

God, and publishing the Miracle.

V. As to their punishing of Sabbath-breaking with Death, Namb. 15. this belonged to the Judicial Law, which was peculiar to the Fewish Commonwealth, and doth not bind other Nations, except fo much of it as is of universal moral Equity; for the peculiar Circumstances of Nations, require peculiar Statutes and Punishments for some Crimes --- But in the next Place, there appears to have been some Speciality in that Sabbath-breaker's Cafe; for we do not find that Sabbath-breaking was always so punished afterwards: If we read Verses 30 and 31. we see God threatning Death to all fuch as Sin Prefumptuously and with a High Hand: And in the very next Verse, the Sabbath breaker is brought in guilty, which makes it probable that his Crime was attended with the Aggravation of presumptuous finning.

VI. As to the double Sacrifices required on this Sabbath, two Lambs in the Morning, and two in the Evening, Numb. 28. 9, 10. I grant they were a heavy Burden, in Regard of the great Expense and bodily

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Toil the Fews were put to thereby, from which Christ hath happily freed us. But excepting what was Typical and Ceremonial in their Worship and Sacrifices, there is nothing here peculiar to them; for otherwise we are Still as much bound to double Sacrifices on the Sabbath as the Fews, we are bound to double our Devotion. our Prayers, our Praises, &c. this Day, beyond other Days: Yea, as I shewed before, we are more called to it than the fews, which also is confirmed from Ezek. 46. 4, 5. where in flead of the four Lambs required on the Sabbath in Mofes's Time, we fee that in Izekiel's Temple-service, which points at Gospel Tings, the Sabbath Offerings were to be fix Lambs and a Ram: intimating not only the Continuance, but the Advancement of Sabbath Santification in the Days of the Meffiab, and that Christians should exceed the Fews in Zeal and Dilgence in keeping of the Sabbath, and should multiply Duties, and offer up a greater Plenty of Spiritual Sacrifices, and be more active and intense about the Work of the Sabbath than they were: And good Reason for it, since we have both the Creation and Redemption to commemorate this Day, and a more excellent Worship to perform upon it:

But I proceed to examine the reft of J. S's. Argu-

ments for Sabbath Days Recreations.

Objection II. Our Saviour faith, That the Sabbath is made for Man, and not Man for the Sabbath, Mark 2. 27.

Answer, This Word makes not for his Purpose, for Christ adduceth it in defence of his Disciples plucking the Ears of Corn on the Sabbath, for satisfying their Hunger, which was a Work of Necessity, and not in Defence of carnal Diversions and Recreations.

But that we may take up the true Meaning of the Place, we must consider, that if by Sabbatb be understood, the true Sanctification of the Day, by sincere worshipping and serving of God, then certainly Man was made for it: But if Sabbatb be taken according to the Pharisees Sense here, for the meer external Rest of the Day (as Christ certainly understands it in

this Place I then indeed the Sabbath was made for Man. This external Rest being but a Mean for the true San-Miffention of the Sabbath, and defigned for the special Good of Man, partly that his Body might have some Repole from Labour, and chiefly that he might have of folemn Opportunity to worship God, and hold Communion with him. Now ( fays our Sevieur ) it were unreasonable to think that a Law intended for a Privilege and Benefit to Man, should be improven to his Hurt and Ruin. The great Defign of the Sabbath bleads for Works of Nece fity and Mency : For, how can God be served, or the Soul profited on this Day, if Care be not taken for preferving the Life, and Supporting the Body, in Order thereto? But how this Text makes for carnal Divertions on the Sabbath, I fee not; unless 7. S. fay, That Christ mean'd; when he faid, The Sabbath is made for Map, that it is made for his corporal Pleafures; which is most absurd, and directly contrary to Ifaciab 58. 12.

Objection III. The hindring of Men from Sabbath Days Recreations, is an Encroachment woon our Christian

Liberty.

Answer, I would gladly know what he means by Christian Liberty. I take the Goffel Sense of it to be this, That Christ hath purchased for Believers under the Gofpel, not only a Liberty from the Dominion, Guilt and Punishment of Sin, the Bondage of Satan; and Sting of Death; But also, hath liberate them from the Yoke of the Ceremonial Law, to which the Old Teffament Saints were subjected: And likewise from the Curfe of the Moral Law; yea, and from the Power and Obligation of it too, as a Covenant of Works; fo as they are neither to be justified not condemned thereby. But that he hath obtained any Liberty to us, from the Obligation of the Moral Law, as the Rule of Life and Manners, more than the Jews had, I know no Orthodox Protestant that will affert it. Now, if the fourth Command be a Part of the Moral Law, ( as 7. S. owns) to pretend to any Freedom from the first Observation of it, and what is truly Moral in it under the

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Gofbel, is Unchriftian Licencionfness, and not Chriftian Liberty. Christ never purchased a Liberty to us, to be less Religious of dess Diligent in Prayer, Praise and other Duties, than the Fews, for this were no true Liberty. Our true Liberty lies in a Readiness to obey the holy Will of God, our only rightful Lord; and in being in a Capacity to purfue our chief Good and great Ends, and the more we are disabled from this, the more we are in Bondage. And hence it is that the Pfalmift faith, Pfat. 119. 45. I will walk at Liberty, for Is feek thy Precepts. But for any under Pretence of Chrifian-Liberty, to walk loofely and licenciously, is to destroy the End of Christian Liberty, which is, That being delivered out of the Hands of our Enemies, we might ferve the Lord without Fear, in Holiness and Righteousness before him all the Day's of our Life, Luke 1. 74, 75. Objection IV? The restraining these Recreations is not

Objection IV. The restraining these Recreations is not a good Politick for promoting Godliness, for in stead of

this, it drives Peeople to the other Extreme.

Answer T. Tho it were a good Politick, I am fure it is bad Divinity: For, we must not do Evil, that Good may

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Gospel,

L. It is no new Thing for Mens Lusts and Corruptions to grow more Impetuous, and be the more irritated by the Restraints and Prohibitions of God's holy and just Laws, Rom. 7. 8. Yet no Christian ever pleaded that these Laws should be either dispensed with, or slackned upon this Account, but still owned the Fault to be in our own corrupt Natures; and not in God's excellent Laws. If all these Precepts were to be dispensed with, that are grating to the Lusts of carnal Men, then few of them would be binding, for every spiritual Duty is unpleasant to them.

3. If Enquiry be made into the State of the Flocks of J. S. or any others, who use this Politick, I apprehend it will be found to have but very bad Success in promoting Godliness, or even Morality, either on Sabbath or Week-day. Nay, on the contrary, these Sabbath Days Recreations, will be found a Politick of Hell, where-ever the Experiment is tryed, for banishing Piety,

to be in a flourishing Condition.

4. If Magifrates and Ministers would cordially join Hands in the Execution of Civil and Ecclesiastical Laws against Sabbath-breaking and Profanencis, the impetuous Eruptions of Mens Lusts on the Sabbath, would soon, through the Blessing of God, be effectually damm'd up and restrained. A resolute resisting of the Devil, is the best Way to overcome him; whereas yielding to him in any Degree, is the ready Way to be vanquish'd by him.

Objection V. The Christian Sabbath (saith J. S.) is a Festival, and consequently the solacing our selves by a cheerful and mutual Conversation together in our Houses on that Day (if there be nothing immedest or undecent therein, nor too much Time spent thereby.) is not only Lawful

but Dutiful alfo.

Aufwer 1. I suppose he means the conveening of Friends and Neighbours to carnal Feasts and Entertainments on the Sabbath, and holding good Fellow-thip together, after the Manner of the World; for if he mean'd any other Conversation, I think he would not caution against the spending of too much Time therein; for there is little need of any such Caution, with Respect to spiritual Conversation: Alas, there is little Time spent therein! J. S. had employed his Pen much better, if he had recommended this Sort of Conversation on the Sabbath: For that of a carnal Sort, People are apt enough to learn it without a Teacher.

2. I freely own the Lord's Day to be a Festival, but it is for the Soul, not for the Body: This is the Day in which Christians are brought into the Banqueting honse, but the Fare is Celestial, the Dainties Spiritual: On this Day they are feasted and filled, but it is with the Futness of God's House, and the Rivers of his Pleasures: This Day they are made Joyful, but not with carnal Joy and Mirth; the Pleasures are Spiritual, the Joy is Divine. I do not say that this Day ought to be kept

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Day in Day in Shonfe, al: On with the carnal

e foy is be kept as a Fast-day for afflicting the Body, no: It is necessary the Body should be seasonably refresh'd and supported, that it may be ferviceable to the Soul in the Work of the Day, and Service of God, and may call the Sabbath a Delight, rejoice in God's Goodness, and be cheerful in the Celebration of the Love and Praises of our Redeemer. But to say that let Feaths, carnal Entertainments, and good Fellowship, are proper Duties on the Lord's Day, is strange Doctrine, for then I fee not how carnal Mirth and Jollity can be excluded, and fo God's holy Day shall be turned into a Carnaval, destructive to the blessed Ends and Designs of it. Modest and honest Provision for our Tables on the Lord's Day, is what I do not discommend: But I say, set Feafts, sumptuous Entertainments, and too liberal partaking of the Creatures, are not proper on this Day, in Regard they are apt to indispose us for the Duties of the Day, by rendring the Body doll and fluggish, and inclining us to Drowfiness and Sleep: As also, the preparing of them doth detain Servants from the Ordinances, and divert them both from publick and private Duties necessary for the fanctifying of the Sabbath. It is observable of our bleffed Pattern Fesus Christ, that tho' he frankly went into the Houses of Pharisees and others on Week Days, when invited; yet, on the Sabbath Day, it is only faid, he went into one of their Houses to eat Bread, Luke 14. 1. That is, to take fuch moderate Refreshment as was suitable for that Day, and the Work of it: Teaching us, that on this Day we should like Moses and Fethro with the Elders of Israel, Exod. 18. 12. eat Bread before God, i. e. with a deep Sense of his All-seeing Eye, and special Caution against all Manner of Excess, or any Thing that may indispose us for holy Duties.

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Moreover, observe what Manner of Conversation Christ had at this Sabbath Days Refreshment: He indeed solaced himself and the Company, with a mutual and cheerful Conversation, but it was wholly Spiritual and Heavenly, concerning the Feast provided for us in the Gospel. This was suitable Sabbath Days Conversation,

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that needed not J. S's Caution against spending too

much Time therein.

But J. S. is so Zealous for these Sabbath Days Recreations and Entertainments; that he is not content to prove the Lawfulness of them, but he will have them binding on us, as necessary Duties. Would to God the People of this Country were chargeable with no greatef Omissions on the Sabbath, than of these pretended Duties. But I would fain know how he will prove the Dutifulness of them, pray where is the Command for them, where is the Advantage of them? Wherein do they promote the great Ends of the Sabbath, God's Gloz ry, and Souls Edification? I think I have clearly proven the contrary. I shall only add this Word, I make a Supposition, That a poor Soul is brought under a Lawwork, or deep Convictions, like the Failor, by Means of the Sermons on the Lord's Day: Will J. S. say, that it would be his Duty presently after, to go to these Feafts, Entertainments and Recreations, and thereby hinder or quench the Operations of God's Spirit on his Soul? I would rather think it his Duty to retire from the World and Company, to Prayer and Self-Examination, in Order to entertain and cherish the Spirit's Work on his Heart.

Objection VI. But these Recreations and Entertainments will not hinder the Sandissication of the Sabbath, but rather help to quicken and prepare us for our succeeding

Devotions.

Answer, I am perswaded, that these who exercise themselves to Godliness, and are acquaint with the Power of it, will not talk so : Nay, they will tell from their sad Experience, that the Meeting of promiseuous Companies on the Lord's Day for carnal Entertainments, vain Walkings, Talking, &c. are so far from sitting us for After-devotions or Spiritual Exercises, that they directly tend to deaden the Heart suppress Convictions, quench any Warmness of Affections and Liveliness of Frame wrought in us by the publick Ordinances, and so render us the more indisposed for spiritual Employments. Instead of quickning and disposing

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our Minds for returning to God's Worship, they do the more increase our Averseness thereto. Experienced Christians can tell, that private Meditation, Reading, or Christian Conference, are far better Means to fit us for our Evening Devotions on the Lord's Day, than Carnal Recreations.

Objection VII. Some Intermission for Recreation is needful, for we cannot be employed in Spiritual Exercises a whole Day: This would be a great Toil to the Spirits, especially of such who have been sore toil'd with service Labour through the Week; Nay, the best are ready to faint and weary in the continued Exercise of Piety.

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Answer 1. The Extent of God's Precepts is not to be measured by our Ability or Inability: Neither can our Impotency to give Obedience to God's Commands, in the least invalidate or weaken the Authority there-of.

2. By the same Argument, the Jews might have pleaded, That they were not bound to rest the whole Sabbath, not spend the whole Day in religious Exercises, for they were liable to the same Infirmities that are incident to us.

3. I frankly allow what Refreshment is necessary for Inpporting Nature, and for the better Performance of the Duties of the Sabbath: But for the foresaid Carnal Diversions, they are so far from being necessary for furthering the Work of the Sabbath, that they are great Hindrances thereto.

4. If labouring People need Recreation for their Bodies, then let them have fome Time on Week Days for it ———. If for their Minds, I know no such fit Recreation, as the joyful Commemoration of the Love of Christ, and our Redemption from Hell and Wrath through his Blood, and the cheerful singing the Praises of our Maker and Redeemer, which is the very Work of the Sabbath. Is it not a Recreation for Christ's Sheep, to feed in his green Pastures, and to be led by him beside the still Waters? To behold the Waters of Life clear as Christal flowing betwixt the Banks of Ordinances: To get a pleasant Prospect from Mount Nebo, of the

the promised Land? Is it not a Recreation for a condemned Man, to come and hear his Pardon pronounced? For a hungry Man to get pleasant Food and heavenly Dainties? For a fick Man to get all his Difeafes healed? Must it not be a carnal and stupid Heart, that will call these a Burden, or Wearines? There are many who weary not to fpend whole Days at Markets, in Buying and Selling; Nay, whole Days and Nights, in Gaming and Drinking; And, will you call a Day spent in such pleasant and refreshful Work, a Toil, which is the highest Privilege of a rational Creature? Surely no Workman can be fo glad of a Day's Ease from his fore Labour, as a Believer should be to have a Day's Release from his worldly Business, that he may freely and intirely converse with his God and Saviour, and rejoice in his Bounty and redeeming Love.

5. Every Sabbath we meet with many unavoidable Interruptions, which take us off from the Duties of God's Worship, tho' we go not to contrive unnecessary Diversions and Recreations for this End. There is much of every Sabbath spent in preparing Food, drefting and feeding our Bodies, going to the Church and returning from it, attending Children, Cattle, &c. O! How many are our Avocations and Intermissions in serving our Creator and Redeemer on the Lord's Day, which we cannot shun? And, shall we think the rest of the Day too much for this important Work, that we must go seek carnal Diversions to drive it away?

6. I grant the best are ready to grow weary of Duty, because of the Aversion of our corrupt Nature to that which is good; but carnal Recreations will never cure this Aversion, nor overcome that Weariness, but will certainly indulge and increase the same. The best Way to cure Weariness, (next to the Grace of God) is Practice and Experience in Religion, and sincere wrestling and striving against it. Resisting it, overcomes it, but giving Way to it, doth increase it.

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7. The Lord knows the Carnality and Weariness that our Hearts are naturally prone to in the Work of the

the Sabbath Wherefore, for Remedy thereof, the hath graciously appointed Variety of Exercises on the Sabbath Day, that when we weary of one, another may be our Recreation: Are you weary of Hearing? then recreate your selves with Prayer: If of that, then recreate your felves with finging of God's Praffes: If of that, then recreate your selves in reading God's Word, and other good Books: If of that, then recreate your felves with Meditation: If you weary of that, then tecreate your felves with Christian Conference, repeating the Sermons, instructing your Pamilies, &c. If you weary of publick Duties, then go to Private; If of these, go to secret Duties. Is there not here a delightful Variety of pleasant spiritual Employment, sufficient to recreate our felves with for one Day, without needing the Help of any fenfual Divertion, to put off the precious Time of this bleffed Day? How think ye to fpend a whole Eternity in spiritual Exercises, when ye weary fo much of one Day? Whatever carnal Men think, I am fure a godly Soul will be far from counting this Work a Burden; hearing and reading the Scriptures, is a far less Burden to him, than Recreations and Pastimes would be: For, God's Testimonies are his Delight, and he rejoices in them more than in all Riches, Pfal. 119. Yea, nothing in the World is fuch a Burden to him on the Sabbath, as his ill Heart, his little Delight in the Sabbath, and Short-comings in the Duties thereof, and nothing fuch a Pleafure and Recreation to him, as when he can win above thele, and gets his Heart lifted up in the Ways of the Lord.

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I am sure, it is no unpleasant Work that God calls us to on the Sabbath; who but a wicked Man will count it a wearisome Thing, to think on Christ and his dying ing Love, to hear the sweet Messages of free Grace, and rejoice in the Foresights and Foretastes of his everlasting Love? You know the black Character of these who of old called Sabbath Work a Burden, and said, When will the Sabbath be gone, Am. 8, 5. This Temper stands in Opposition to Gospel Holiness; therefore I think J. S.

and

and every Gospel Minister should be so far from indulging it, by giving Way to carnal Recreations and Diversions, that he should do what lies in his Power to reprove, discourage and remead it. And if he and others would be at more Pains to Preach and Pray with more Life and awakning Seriousness, and afford their People a pleasant Variety of Wholesome Discourse concerning Christ and Eternity, it would be a far better Way to cure their Weariness, than to prescribe carnal Recreations on the Lord's Day: For this is a Cure that both strengthens the Disease, and is fully as bad as the Disease.

Day, seems to be a harmless Practice, why will you not

allow of that?

Ans. When ever the Works of Piety, Necessity, or Mercy do require it, it is allowable, but to do it idlely, for putting off the Time, or worldly Employments or Recreations, is what the Word of God condemns. It is not only lawful, but dutiful to walk abroad if it be for attending publick Ordinances, visiting the Sick or other Sabbath Duties, for then it is not for finding our own Pleasure, which is disallowed, by Isa. 58, 13. Exod. 16. 29. And by the same Rule, I cannot condemn tender Persons walking Abroad, or taking the Air, if their Health truly require it; for the Lord loves Mercy rather than Sacrifice. Nor do I condemn a Person's going to the Fields this Day to have Opportunity, like Isaac in the Evening, for secret Meditation and Prayer, when he wants Conveniency for it in the House; for a Walk thus improved may be a Walk to Heaven, and is very consistent with walking with God. Only take these two Cautions.

I. If you walk abroad this Day, chuse to do it alone as much as possible; for Peoples going in Troops to the Fields, occasions Idleness, vain Talking, Sporting, and mispending precious Sabbath Time. The Society of vain Persons helpeth to embolden on another in Sin and Folly, and makes them more incapable of spiritual Exercises than when single and apart.

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Yea, I am perswaded that these Companys of People, who fo commonly go a walking together on the Lord's Day, do not so much as pretend to be spiritually employed. Alas! they who know them best can tell that they are most unfit for it at such occasions; should any come and speake to them about Death, and Eternity, Christ and their Souls, or propose any ferious Question concerning the Sermon they have been hearing, I fear he might expect to be mocked and laught at by them for his pains.

2. Let your walking Abroad in any of the foresaid Cases be so ordered, that it may not give Scandal, nor enfnare others: Study to do it so privately, that others may not be hardned or encouraged in their loose Recreations on this Day by your Example; for even these Things which are lawful and otherwise necessary in themselves, are not to be done when they may prove a Scandal or Tentation to others to Sin, for in such Cases we ought to deny our selves of our

lawful Liberty,

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Object. We find two of Christs Distiples traveling to Emmaus, and back again on the Lord's Day, and Christ met with them, and did not repreve them for it, Luk. 24. Ans. This was the first Lord's Day of all, and was not then fully institute, or at least made known to the Disciples, for they were not then assured of Christ's Refurrection. Again, walking Abroad this Day for promoting the Works of Piety, for declaring God's Glory, or preaching the Golpel is not unlawful, and fuch was this walking of our Saviour, and his two Difciples their return to Ferusalem this Day.

Now having fully handled this Point of the Nativity Sanctification of the Sabbath, or the Holy Reft requisite uponit. I proceed to treat of the positive Sanctication of the Day, and of the holy Exercises required さんというでし

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# SECT. II.

Concerning the Positive Sanctification of the Sabbath, and the boly Exercises requisite upon it.

THE Rest of the Sabbath is not a lazie idle Rest.

No, it is a Holy, Active fort of Rest that is required upon it. Tho we cease from Works of one kind, yet we must be as Diligent in Works of another kind.

What I have to fay upon this Head, may be furnised

up in the following Directions.

1. Concerning the Disposition and Frame of the Soul

needful for fanctifying the Sabbath,

2. Concerning the Holy Duties requilite upon the Sabbath.

3. Concerning the special Order, Method and Man-

her wherein these Duties are to be performed.

4. Concerning these particular Sins, whereby the Sanctification of the Sabbath is hindred, or the Sabbath profaned.

#### DIRECTION L

Concerning the Frame of Spirit fit for sanctifying the Lord's Day.

Which I can recommend for fanctifying the Sabbath Day, is that of John the Divine, Rev. 1. 10. I was in the Spirit on the Lord's Day; it is a most comprehensive Expression, and a noble Pattern for our Imitation, wherefore I shall enquire into the Meaning and Import of it. It is probable it may imply some thing extraordinary, with respect to John: He might be in some singular spiritual Extasse or Transport which

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which ordinary Christians cannot attain to. Nevertheless the Expression imports something attainable, and which ought to be endeavoured by all true Christians

on the Lord's Day.

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To be in the Spirit, may be taken either as respecting the Spirit of God, or our own Spirits, or both. For certainly both the Spirit of God and our own Spirits are necessary, and to be much employed in the Sanctification of the Lord's Day. Wherefore taking the Expression as including both, I conceive to be in the Spirit on the Lord's Day, imports these Things.

Conduct and Affiftance in order to the right performance of the Duties of the Sabbath, and Exercise of the Graces therein, for without the Spirit's Aid, we can neither Pray, Praise, Hear, Read, or do any

thing aright.

2. The ferving of God with our Spirits, as Rom. 1. 9. or evershiping bim in Spirit, John 4. 24. and performing the Duties of the Sabbath with inward Sincerity of Heart, The Lord defires truth in the inward parts. He faith, My Son give me thy Heart, not give me thy Ear, thy Tongue, thy Lips, thy Hands, or thy Knees, for these may be given without the Heart; but the Heart can never be bestowed without these as its Attendants. This is so necessary in all our Duties and approaches to God, that God faith of it as fofth did of Benjamin, unless ye bring your Hearts along with you, ye shall not see my Face: You may observe Sabbaths, hear Sermons, fing Pfalms, put up Prayers, &c. but all will be to no purpole, Ifa. 1.11. God would rather have the Heart without the Body, than the Body without the Heart, Soul Prayer when it is alone is accepted, but woe to Body Prayer if it be alone.

3. A folemu retireing our felves from the World, and abstracting our Thoughts from earthly Things, that we may be fitted for more immediate Approaches to God, and intimate Converse with him on his own Day, wherein he uses to deal more familiarly with his

People than at other times.

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4. A laying our selves open to the Insluences and. Operations of the Spirit of God, waiting for, and thankfully entertaining his Motions, Convictions, Reproofs and Consolations, when they are allowed to us in the Ordinances, and carefully guarding against every Thing that may in the least grieve or offend the

Holy Spirit.

5. A more than ordinary Intensness of Heart and Affections in the Duties of God's Worship, on Sabbath Days especially, we should be fervent in Spirit ferving the Lord : We should call in all our straying Thoughts and Affections, praying with the Pfalmist, Pfal. 86. 11. Unite my Heart to fearthy Name, and Pfal. 80. 18. Quicken us and we shall call upon thy Name. This Day we should put forth our spiritual Strength to the utmost, perform every Duty, and exert every Grace with the greatest Intensness; we ought to love God with the most sublime Affections, obey him with the purest Intentions, pray to him with the most fervent Importunity, and praise him with the most spiritual Elevation of Heart; nay, do it in some suitable Proportion to the greatness of that God with whom we have to do, in so solemn a manner on the Lord's Day, for Psal. 150. 2. we must not only praise him for his mighty Acts, but praise him according to his excellent greatness, we must worship him like himself.

6. A willing and chearful performance of Sabbath Duties; we ought to call the Sabbath a Delight, and go this Day with joy to draw Water out of the Wells of Salvation, and be joyful in the House of Prayer. Holy David was not satisfied this Day with a hare approach to the Altar, but he must go to God as his exceeding joy, Psal. 43. 4. And ought not Believers under the Gospels more especially to do this on the Lord's Day, who whave God in humane Nature to go to, and have the glorious Atchievements of condescending and redeems

ing Love to commemorate this Day?

7. Our having the Graces of the Spirit in a more lively Exercise this Day than ordinary: We should this Day especially invite the North and South Winds of,

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the Spirit to come and blow upon our Gardens, that the Spices thereof may flow out, and that particularly in all our approaches to God, we may be possess with a holy Awe and Reverence of Gods Majesty and Greatness, and a deep Sense of our own Baseness and Naughtiness, and have our Faith acting vigorously upon God's Goodness and Mercy, our Hearts melting with Evangelical Contrition and Repentance; nour Love and spiritual Desires slaming forth in all our Acts of Devotion of Nay, all our Graces and Assessions should be this Daylelevated more than ordinary to God's special Honour and Glory, and and and and the God's special

Frame of Soul fulted to the Work of this Day, fince this is wholly dedicate to God, and spiritual Duties are the only Work of it, our Frame upon it should be more heavenly and divine than upon any other Day, or when going about the Duties of God's worship at any other time, we should this Day be much viewing and admiring with Thankfulness, and Praise the dying Love of Christ, and the glorious work of Redemption compleated this Day by his Resurrection. We should be living this Day above the World, and within view of Heaven, making this Day a little Emblem and Preludy of the everlasting Rest of the Saints above.

9. It imports that there is something of an universal Sanctity and Holiness, peculiarly requisite upon this Day, this Sanctity must be Universal, with respect to our selves, with respect to the Day, and with re-

spect to the Duties of it.

I. With respect to our selves, all our Thoughts, Words and Actions this Day should be God's in a special manner, all that we are, all that we have, all we can do should be wholly devoted to God's worship and Service on this Day, Isa. 58. 13. God would not only have our Hands tyed from working, but also our Tongues from Talking, and our Minds from thinking on worldly Things this Day.

2. With respect to the Day, we should spend the whole of it in holy Duties, either publick, private,

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or fecret: It is not for an Hour or two only that we must study to be specially Holy, but thro' the whole Day, we should count every Moment of Sabbath-time precious, and suffer none of it to be lost, but still

ought to be doing fomething for God.

3. With respect to the Duties of the Day, we should esteem them all, and make Conscience of them all, since they all have a divine Stamp upon them, Reading, Hearing, Prayer, Praises, Communicating, Meditating, Conferring, Catechizing, giving Alms, &c. God is to be found in every one of these Duties, and therefore none of them is to be neglected; and when we find him not in one of them, we must seek him in another; and if we conscienciously go the round of Duties, we shall find bim whom our Souls love, Cant.

3. 4. Laftly, This Expression of being in the Spirit on the Lord's Day, imports the performing the Duties of it with pure and spiritual Ends, viz. To glorify God, and enjoy bim. God is the fole Object of this our Worthip, and he must be the principal End of it too: In our Worship we muft feek bim, Heb. 11. 6. Him, not dur felves: It is natural for Man to worthip God for Self-ends; we often perform Duties not only to be feen and effectment of Men, but also to be seen and valued by God for them, Ifa. 58. 2. Wherefore have we fasted, fay thy, and than feeft not, &c. They did not perform Duties to glorify God, but to obtain a Reward for themselves, and have a Righteonsness of their own to found and plead upon. Let us fludy to be denyed to our own Duties, and guard against a selfish and legal Spirit in our Sabbath Days Performances: This will be a dead Flie to spoil the Ointment, and will keep out best Duties from being favory to God; let us fludy then to perform them all in newnels of Spirit, and not in the oldness of the letter, Ram. 7. 6. Let us use them all as Means for bringing God and our Souls together, as Means for obtaining Communion and Fellowship with God, and holding special Intercourie

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### DIRECTION IL

Concerning the Holy Duties requisite upon the Lord's Day

HE Duties necessary upon this Day, are either publick, private or secret.

I shall not meddle with the Duties of publick Persons as such on the Sabbath, or what is specially incumbent upon Magistrates or Ministers upon this Day, in their publick Stations, but shall insist only upon these Duties required of all Christians in common.

## QUESTION I.

What are these publick Duties required of us upon the Lord's Day?

#### ANSWER.

Hey are these which we are bound to perform in the publick Assemblies of God's People; and indeed the Sabbath is institute chiefly for the folemn performance of the Duties of God's Worship, in the publick Meetings of his People. For the Lord hath a special Delight therein, He loves the Gates of Zion more than all the dwellings of Jacob, and where ever two on three are gathered in his Name, he will be in the midft of them. The publick Duties of the Sabbath which we have recorded in Scripture, are the Meetings of God's People for reading and expounding the Word of God for Preaching, Hearing, Praying, Praising, partaking of the Sacraments, collecting for the Poor, Or. for all which we may fee Lev. 19. 2. Pfal. 92. Ifa. 66. 29. Lak. 4. 16. Att. 13, 14, 15, 27, 44. Att. 15. 21. Ad. 16. 19. Asto 20. 7. 1 Cor. 16. 12. But particularly.

I. Hearing the word, publickly Read and preached with Reverence and Attention, is a principal Duty on the Sabbath; nay, our Life depends upon it, Dent. 32.

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26. 47. It is the great MeanGod hath appointed for the Conversion of Souls, Rom. 10. 14, 17. Whatever Men think of it, it is the powerful Instrument of our Salvation. Rom. 1. 16. The Waters of the Sanctuary. run only thro' the Channels of the Word : the Mines of Grace are found only in these Climates where the Gospel Sun shines. The Lord, if he pleased, could immediately by his Spirit break open Sinners Hearts. but he hath determined to honour his Word in this Work, as is plain in Lydia's Case, Att. 16. 9, 10. 14. Reading the Word and Sermons at home is Good, but hearing it is the ordinary mean God hath appointed and promifed to bless for Conversion, and if this be flighted, or proven ineffectual, no other way can be contrived for it, as we are told, Luk. 16. 29. 31. fo that the' a glorified Saint or Angel should come down from Heaven, and Preach upon the Beauty of Christ, and Glory of Heaven in the most lively and demonstrative manner, yet if a preached Gospel do not perswade Sinners, neither would that. Or tho' a damned Soul should come up from Hell and preach the Evil of Sin and Torments of Hell in the most pathetick manner, yer neither would that perswade, if the Word do it not. Why? The one is God's instituted Mean, the other not. Let us then have a high esteem of God's Ordinances, and embrace all Occassons for attending it, Be swift to bear, Ja. 1. 19. Let none dare to count that Mean weak or despicable, which the wife God hath instituted to fave Souls, I Cor. 1. 21. It pleased God by the foolishness of preaching to fave them that believe. And how comes Believing but by Hearing? Reading good Sermons (as one fays) as like Milk cold out of the Dish, but preaching is like Milk warm from the Breaft, which is far more Nourishing to the Child. Let us always then as new born Babes desire this Milk, that we may both live and grow thereby, I Pet. 2. 2.

II. Another of the publick Duties of the Sabbath,

is publick Prayers with the Congregation.

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This is a principal part of God's Worship, and therefore is frequently put for the whole, Zech. 8, 21, 22. Acts 16. 13. Hence God's Temple of old was stilled the House of Prayer. Publick Prayer is most necessary for averting Judgments, obtaining Blessings, and preserving Love and Unity among Christians.

It is a solemn owning the God whom we serve in face of the World, and so highly glorifies God. The Lord takes special Delight in it, and it hath a wonderful prevailing with him. A Petition presented by a single Subject is not so prevalent as that which is made by a whole City. Peter is cast in Prison to be executed, Ast. 12. but the Church meets and prays him out of his Enemies Hands. The united Prayers of the Church are most powerful to procure God's Blessing and Presence, therefore make Conscience in joining therewith, and be not absent therefrom; it is a most graceless Practice in some, they either come not in to the Church till the publick Prayers be over, or they go out after Sermon before publick Prayers be made. I am sure such can expect nothing by the Sermon but a Curse, since they join not with the Prayers for a

Bleffing upon it to themselves or others.

III. Duty is, The singing of Pfalms, and praising God with the Congregation, Praising God by singing is often entoined.

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the Congregation. Praising God by singing is often enjoined in Scripture; yea, no less than four Times in one Verse, Pfal. 47. 6. It is comely for the People of God, they are called finging Birds, Cant. 2. 10. they are fuch as should fing all the Months of the Year; yea, even in the dead Month of Affliction: So did Paul and Silas in a Prison at Midnight, when their Backs were fore with Scourges, and their Feet fast in the Stocks, Ads 16. 25. But in a special Manner it is our Duty in publick Assemblies, Pfal. 149. 1. Luke 24. 53. And their Princes and People, young Men and Maidens, old Men and Children, are bound to act a part in this heavenly Confort, Pfal. 148. 11, 12, 13. And above all Days, the Sabbath is most proper for this Duty, Pfal. 92. Title, Pfal. 118. 24. It is a Day of Thanksgiving and holy Joy, we have God's Prailes to celebrate for the Won-

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£ 82 J ders of Creation and Redemption, we have the glorious Victories of the Captain of our Salvation to extel and magnify; and therefore the Duty of finging Praile this Day is highly necessary. By this Duty we not only glorify God, but we edify one another, Col. 3. 16. The Melody and Conjunction of many ferious Souls, tend to raife and elevate the Heart. Yea, it was one Mean of Augustine's Conversion, he lays, He weep'd

when he heard the Pfalms fung by the Church.

Singing is a reading with Meditation, and gives free Vent to the Thoughts and Affections, and helps to excite and actuate the Graces: It is the Breath or Flame of Love and Joy. It is the eternal Work of Heaven, the Mulick of Saints and Angels there, Revel. 5. 9. 10, 11. Regel. 15. 3. And what are Church Assemblies here, but the Place of our Apprentiship and Preparation for Heaven? I know nothing in the World that more refembles Heaven, than a Company of God's People, harmoniously singing his Praises with Grace in their Hearts, making Melody to the Lord; for then the Soul rejoiceth in divine Goodness, meditates on divine Promifes, extols divine Excellencies, and mounts up to God in Acts of Faith and Love. Let us then make Conscience of this heavenly Duty in the publick Asfemblies, and perform it with Heart and Tongue; for, were it not a rare Exercise, God would not honour it to be the only Work of Heaven, to the Exclusion of Prayer, Repentance, Reading, Hearing, Communicating, &c.

IV. Partaking of the Sacraments is another publick

Duty of the Sabbath.

1. The first Day of the Week, our Christian Sabbath, is the proper Day for celebrating the Memorial of redeeming Love in the Lord's Supper, Acts 20. 7. But I

relolve to handle this apart, afterwards.

2. Baptism is most proper on this Day: The Day is holy, and the Sacrament is holy. Children should be brought to the Congregation, and baptized in Face. thereof; for since Baptism is the Door to Christ's House, it is fit to be entred when the Family is conveened, or

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the Church affembled, that so the exciving of new Members thereinto may be homologate by them, that the Parents Engagements may have the more Witnesses to them, and the Children have more Prayers put up for them : And alfo; that the whole Congregation may be edify'd by this folemn Ordinance. land excited to remember and improve their own Buttifing. proved before the wholeDay is confirmable thatthe to

As for the feaffing Part of this Solemnity, I do not think it proper on the Lord's Day: This may well be delayed till the Day afternut of our han soil make

V. Making publick Collections for the Poor, is a proper Duty on this Day, I Core 1601, 2. This Day fleing inflitute to keep up the Memorial of Christ's infinite Charity to Mankind, and for out meeting to receive hear Bleffings and Mercies from him, we are in Gratitude bound on this Occasion to be liberal to his Poot: This doth not wrong but promote our Sabbath-day's Frame. Let no Christian then neglect this Duty, which is so plainly commanded by Chrift, and has been practifed by the Christian Church for near these two thousand Years.

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Think it not enough that you give some Thing privately to the Poor this Day, and that this may excuse you from any publick Contribution: For this would be a flighting of an express Command and making one Duty to justle out another: And besides, would tend to fruffrate Chris's Institution of Dearons and Church Rulers, who are appointed to receive and diffribute the Collections for the Poor, according to their various Necessities. When the Apostle enjoins the Corinthians to lay by them in Store, on the first Day of the Week, that there might be no Gutherings when he came: Is is plain, he means their depositating their charitable Contributions with the Chirich Rulers; for, if it were not so, there would still be need for Gatherings when Commercialization is principal in disc South of

Parother beraule Parother as fuch, are

chiefly to be concerned in the keeping of it, both Me-LETURD Princel. Lord & the Committeenoire wen do gaivie UES TI OW aff. down ont. What ere the private Duties required of us upon the Lord's

nesses to them, and the Children, have more weden

II. T is not enough that we found fome Partnof the mi Lord's Day in publick Worthip but fince fias I proved before)the wholeDay is confecrated to God, the test of it is also to be kept holy, and taken up in holy Dutiest imprivate and secretal and no regord it should

Domestick and private Duties, are necessary on this Day both for preparing us for the publick Ordinanees, and for improving and reaping Advantage by seep up the Memorial of Crist sinfinite Ciment

These Duties are, Family Worship, by reading the Word: Singing the Praises and calling upon the Name of God : Family Catechifing, Repetition of Sermons, Christian Conference, &c.

VI. Family Worship is a Duty incumbent on Masters of Families every Day, but more especially upon the Lord's Day. It is to be regrated, that there should be any need to adduce Arguments to prove this; But fince there are fome who call themselves Ministers, who either deny it, or elfe have not fo much Confcience or Courage directly to affert it in their Preachings or Writings: They neither press the Performance of this Duty, nor reprove the Neglect of it in others; and, as it is generally faid, they do not practife it themselves; whereby many in this Country are encouraged to flight Family Worfbit and think it no necessary Duty, to the great Hindrance of the Advancement of Piety. I shall therefore prove it to be the Duty of all Mafters of Families, especially on the Lord's Day; and that, in the first Place, from the fourth Commandment indial to be need that below at

The fourth Commandment is principally directed to Masters of Families: because Families, as such, are chiefly to be concerned in the keeping of it, both Negatively and Positively. For as the Command enjoins

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every Maffes of a Family, with all that are within his Gates, his Son, his Danghter, his Man-servant, &c. to forbear all Manner of Work on the Sabbath, to it likewile enjoins them to Remember the Sabbath Day to keep it Hely, Now, to keep the Sabbath holy to the Lord, without all Doubt implys the Worthipping of God. This cannot be understood only of worthipping of God in the publick Assemblies; for these cannot be always had, yet still the Command for fanctifying the Sabbath. is binding on Families. Again, the publick Worlhip takes up only a Part of the Sabbath, but Families are bound to fanctify the Day throughout. This cannot be duly done by the Members of the Family worthipping God apart in fecret, for Families, as fuch, are bound to do it. The Command binds a Master to do it jointly with his Family, as well as it binds, a Minister to do it jointly with his Congregation. Moreover, if the Command did only bind a Master of a Family to worship God in publick, and in secret upon the Sab. bath, then he would be no further concerned in fanctifying the Sabbath, than any other Member of his Family. Also, he would ancify the Sabbath as much in Communion with the Members of other Families, as those of his own, which were most absurd. But it is plain, that the Command lays it especially on the Mafter of the Family to take care of the fanctifying of the Sabbath in his Family, (which must be by worshipping God, as well as by refting from Labour; otherwife he would do no more than is required of the Beafts ) and this he can never account for, unless he do it in Communion with his Family, go before them in it, and by his Example direct and encourage them in the holy Worship and Service of God, upon his holy Day. We have Joshua's Practice sufficiently explaining this Precept, Josh. 24. 15. He saith not, My House shall serve the Lord; but, I and my House will do it, i. e. We will jointly worship God, and sanctify his Sabbath, which are the principal Parts of his Service, This he would do, and this we ought all to do, tho there were no publick Worship in the World. And this

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this is confirmed by Louis 22.3. which requires the Subbarb to be religiously observed in all our Dwelling? or private fformes, as well as in Moly Compocations: by
every Family apart, as well as by many families to gether.

But I thall demonstrate the indispensable Necessity of this Duty of Family Working from feveral other.

Topick.

1. The Light of Nature and found Reason pleads for it, on many Accounts.

1. It teacheth that all Societies thould printly Honour their Founders. Now God is the Author and Founder of Families, Pfal. 68.

6. And ought not families to worthip him who intituted them, and that for this very End. That they mucht clotty bing, and bear forth bis Praife.

might glorify bing, and bed forth bis Praile.

2. The Light of Nature teacheth Mafters of Families to nie all proper Means for preventing the Hurt of the Family, and refcuing them from Danger: And it is plain, that Family Prayer is a special Mean for this The Light of Nature taught the Heathen Ma-Prayers to lave them in a Storm: And we see it was the Master of the Ship that called them to this Duty. Now, thalf a Heathen Muster of a Ship do more in his Society, by Nature's Light, than a Christian Master of a Family will do in his, who is privileged with the clear Light of the Gofpel.

2. The Light of Nature teacheth Men to do all they can to promote the Good of their Families, to provide Food and Phylick for their Servants and Childrens Bo-And doth it not teach them also to use Means to preferve their Souls from Wrath, and further their eternal Well-being? And what Mean more proper for this End, than Family Worlhip, and conjunct Prayer? O! Mafters of Families, your Examples herein, will have happy Influence upon your Children and Servants, both to excite them to Pray, and teach them how to

Pray.

4. Noture's Light dire fed the Heathers to have their Lares and Penites, or Houshold-Gods, whom they WOI-

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foler calls worshipped in a special Manner, and to whom they offered Sacrifices for the Protection and Well-fare of their Families: So we find in Scripture, that Laban and Micab had their Teraphim or Houshold-Gods. Now, the these were vain helples Gods, yet it shews they believed a Necessity of Family Worship. Alass Heathers will rise up in Judgement against many who are called Christians.

II. We are commanded in Scripture to Pray every where, and with all Manner of Prayer, I Time 2 8. Ephel. 6. 18. Now, if we must Pray in all Places, then surely in our Families; if with all Manner of

Prayer, then furely with Family Prayer.

III. Masters of Families are bound to love God with all their Hearts, and their Neighbours as themselves; and consequently are bound to bring their Families along with them to the Worship of God. God's People are alled with such Love and Zeal, that they frequently call the manimate Creatures to join with them in God's Praise, Plain 69, 34. Plain 148. 2, Est. And how much more their fellow Christians? How of doth David invite and exhort others to praise God with him? And, will not Masters of Families, who love God, and their Neighbour, invite and exhort those to whom they are so nearly related, to join with them in the Praise and Worship of God.

IV. Families have many joint Errands to the Throne of Grace, which call for joint Family Prayers and Praises: They often fin together, and therefore it is fit they confels and mourn together. They need many Family Bleflings, and it is fit they jointly seek them. They are exposed to many Family Dangers, therefore they should jointly deprecate them. They receive many Family Mercies, which call for Family Thanks, givings, They work in their Employments and Labour together, and it is very fit they seek a Biefling on them

together.

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V. All Churches ought to worship God inta joint and solemn Manner: Now the Spirit of God spequently calls Christian Families Churches: Which honourable

Title they would by no Means deferve, if they had not

Communion together in the Worship of God.

VI. It is plain from I Tim. 3.4, 5, 12. that as Ministers are bound to rule the Church, so Masters of Families are bound to rule their Families; which is, not only by instructing them, but going before them in God's Worship, and being their Guide and Mouth in Prayers and Praises.

VII. It is clear from I Pet, 3. 7. that Husbands and Wives are bound to pray together, and confequently the whole Family : For there they are dehorted from Strifes and Contentions, because of their hindring their con-

junct Prayers.

VIII. The Examples of the Saints in Scripture, do invincibly prove Family Worship to be our Duty. read not only of Abraham's instructing his Houshold, and commanding them to worship God by themselves; but also wherefoever he fojourns with his Housbold, he builds an Altar, and with them he calls on the Name of the Lord, as is clear from Gen. 12. Gen. 13. Gen. 21.
33. I took notice of Joshua's Family Devotion, a little before, David Pfalm for faith, He will walk in bis House at Home with a perfect Heart; And we find him coming Home from the publick Worthip, 2 Sam. 6. 20. to bless his own Family, which was certainly to go about Family Worship with them, and pray for God's Bleffing on them. We find Daniel about this Work three Times a Day, Dan. 6. 10. It was open Family Prayer which he performed, for if it had been fecret Prayer, Strangers would not have known to well of it, nor would they have found him at it, as it is faid they did: So great a Prince would have had Servants in his outer Rooms, to have flopp'd them e're they came lo near as to hear him at his fecret Devotion. We have our great Pattern Fesus Christ finging Pfalms, and praying with his Family, viz. his Disciples, Matth. 26. 30. Duke 9. 18. John 17. This was Cornellus's Practice, Atts 10. 2. it is faid, He feared God with all bis House, which implies that he worshiped God with all his House, for fearing of God, comprehends Worship.

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of the Church in Philemon's House, which was his resiligious praying Family: And then Verse 22. he speaks of their joint Prayers through which he trusted be should be given to them.

Since then the Duty is so clear, let us be concerned and zealous to promote the Worship of God in our Families. Consider how Zealous some are to promote a false or superstitious Worship: God bids the Proto plet look and wonder at their Diligence, Fer. padqui 18. There we see both Fathers, Children, Husbands, Wives, and all are taken up about it. Where alastics there any Family so earnest for the true Worship of God?

Objection I. WE pray in fecret and that is fuffil

Answer, 1. This is not sufficient, as hath been proven one Duty will not supply the want of another. Family. Prayer is your Duty as well as secret Prayer, and you ought to go the Round of Duties and slight no known. Duties if you would prosper in any Duty.

thou hadft no Family; yea, altho, thou hadft no Tongue, I nor Faculty of Speech. O Mafter of a Family, why hath God bleffed the with a Family, and with the Faculty of speaking, but that you might be more capable to glorify him with and before others. Hath not Christ in that excellent Partern of Prayer taught you to pray conjunctly, by saying, Our Father which art in Heaven, Give us this Day our daily Bread? Hast thou any Charity to thy Neighbours, and Love or Pity to the Souls of thy Family, and wilt not take them alongst with thee to the Throne of Grace? Did thou enjoy any Communion with God in secret, or taste any sweetness in the Duty, would you not invite them.

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them to come talte and fee that God is good, and par-

Object. 2. We have not Gifts to pray before differs.

Gifts as we do: No, he looks to the Heart, fay not then, because you cannot pray as a Minister, or fuch a gifted Man, that we will not Pray at all, bring a humble and broken Heart to God and he will accept of your tho you had but two or three Words or broken Sentences. It is not fine Words or eloquent Expressions that God is delighted with, it is the Sincerity of the Heart.

increase; do as you can, and God will teach you to do better: I never knew any that tryed it sincerely but God helped them, can ye not say with the Disciples, Lord teach us to pray, say but the Lords Prayer, if ye can say no more, and if ye do it sincerely, more

fhall be given.

2. Make use of the Helps which God affords you for Prayer. 1. Acquaint your selves with the Scriptures, frequently read the Pfalms, and particularly the 25. 51. 86. 119. Pfalms, and others, where ye will find varieties of fit Expressions and Peritions to be used in Prayer. Take with you these words which the Holy Gloss teacheth, they are the most acceptable Words. Likewise study the Ten Commands, view the large Extent and Meaning of them, the Duties required, and Sins forbidden in each of them, and they will furnish you with vast Matter for Confession and Perition. Also study the Lord's Prayer, and the import of the several Petitions, thereof, for there are many Petitions whapt up in every one of them.

and they will afford manifold Matter both for Prayers and Praises. View the Work of Creation; and more especially the Work of Redemption, the eternal Continuance of it, The glorious Mediator, his Nature, his Offices, Life, Death, Sufferings, and infinite Love; his Fulness, Graces, Offers, Promises, and well ordered Co-

penant,

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of, a born Hell, Guilt der this I Death Curfe fever

laftin your wenant, and then I am fure you will not be barren of fuitable Matter and Words for Prayer. A very Child (as one faith) When he fees a Merchants Paok opened, where there are variety of Things which he definate, with fearn without Book to fay, O Father buy this, on give mathet; So the Soul will not want what to lay, that less the Treasures and Riches of Christopened.

3. Study to be acquaint with your felver, your Hearts and Lives: Confider your State and Circums frances both in Soul and Body, and the providences of God towards you. Think upon the vanity and Incomfancy of all worldly Things, the Frailty of Manland Brevity of Life, and particularly think much on the Four last Things, Death, Judgment, Haguer and Hells and you will have abundance of Matter for Prayer and

Belides all which, there are Four Words ye would always keep in mind when you go to Prayer, which would prove a Fountain for fuitable Matter to your your Sins, Mileries, Wants and Mercies,

Confess, and leek Mency for, Sing eniginal and actuals of Omission and Commission of Heart and Life? What indwelling Corruptions and Heart Plagues have you the Lament, Hardness, Deadness, Garnality, Unbelief, Backs sliding, Hypocrific, &c. Look into your Lives and bening the have omitted, and what Duties ye have omitted, and make particular Confessions of them.

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2. Your Miseries, How many have ye to complaint of, and beg Deliverance from in Prayer? Are ye not born in a lost State, a Child of Wrath, and Heir of Hell, under an insupportable, Burden of ungardoned Guilt, most loathsom and polluted in God's sights utilities the Tyranny of Satan; liable to all the Miseries of this Life, Gares, Toils, Losses, Crosses, Sickness and Death; yea, exposed to the wrath of God, the Curses of the Law, the Sword of Justice, to a strict and sever-lasting Burnings, and to Banishment from God's Faryour and Presence to all Eternity.

3. Your

6 92 3. Your Wants, Are ye not poor beggarly Sinners full of Wants and Necessities? In us dwells no good Thing. Do we want the Bread of Life, the Balm of Gilead, Pardon of Sin, Peace with God, Deliverance from Wrath, a new Nature, a foft Heart? Do you want the Eye-Salve, white Raiment, Gold tried in the Fire ? Do ye want Faith, Love, Repentance, Victory over Lusts, &. and have ye not Matter for Prayer, and Supplication? Have ye not temporal Wants to lay before God, ye can tell them to your Friends and complain to them, the they afford you little Help; ought ye not far rather go to God with them, who is both able and willing to help? Do you want Health to your Bodies, Bread to your Families, Provifion for your Children, a Bleffing on your Labours? Then feek them from God; The Ravens cry to bim and he bears them, how much more will he hear you? Or And

4. Your Mercies, God daily loads you with his Mercies, they are new to you every Morning, it is of the Lord's Mercies that your Houses are not consumed with Fire in the Night, and ye buried in the Ruins? thereof, that sudden Death doth not finite your Children, Servants, Cattle or Relations; that you waken in lafety every Morning, and not in everlasting Flames? Doth not the Lord fet a Hedge about you and all that you have, and preferve you from Devils, Enemies, and manifold Dangers, give you Health and Strength, bless the Work of your Hands, cover a Table for you, and rain Manna about your Tents? Yea, he hath contrived a way to fave you, fent his Son to Redeem you, makes preffing Offers of his Salvation, and waits patiently for your Repentance. Now if you think on these Mercies, can you want Words in Prayer to bless God for them? I say then remember your Sins, Miferies, Wants and Mercies, and ye will never be scarce of Matter for Prayer.

Object. III. We have not Confidence to pray before o-

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Ans. 1. Mind what Christ saith, They that are ashamed of him before Men, he will be ashamed of them before his Father in Heaven.

2. Many are ashamed to Pray before others, who are not ashamed to Sin, Curse, Swear, drink Drunk,

and break the Sabbath before others.

3. Why should you be ashamed to pray before your own Family, these you constantly converse with, and of whom you have the Command? Will you have Considence to plead this frivolous Excuse at the

Day of Judgment?

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But Lastly, You will not plead such Excuses in things relating to the Body: If your Children and Family were starving for want of Bread, ye would neither want Words nor Confidence to make known your Case to a rich Friend. If you were mortally Sick or wounded, you would freely tell your Cafe to a Physician. If ye were drowning, ye would call aloud for Help. And now when ye and your Families are ready to perish in your Sins, will ye not make known your Case to God, and cry with the Disciples, Lord fave us or elfe we perish. The common Beggars that go from Door to Door will rife up against you : they think no shame to cry at the rich Mans Door hear them who will, they want not Words enough, ye need not teach them what to fay, their pinched Bowels makes them both Eloquent and Importunate: they weary not to stand and cry, tho they be but expecting a small morfel, and shall we whose Needs are far greater, whose Expectations are far higher, want Words. or confidence to cry or knock at God's Door, fince he declares that our Importunity is nowife a Trouble, but a Pleafure to him? Is not everlafting Life and Deliverance from Hell worth the feeking? Shall Men do more fore the Welfare of their dying Bodies, than we for the Salvation of our immortal Souls?

Object. IV. We have not Time to spare for family Worship, our Labour is so great, and Business so throng.

Anf. 1. Is not the Worship and Service of God the greatest

present Buliness you have to do in the World? All

2. Better want Time for Sleeping, for Eating or any thing, than want Time for this, which is far

more necessary than any thing effe.

God in his Providence may foon calt greater Alianances in the way of your worldly Bulinels, than this, as ye suppose would be. He may lend Fevers among your Children and Servants that will stop your Labour much longer than a little Time spent daily in Family Worship would do. When Sickness or Death comes, they will not be put off by telling that you have no Time for your Labour to be Sick; No, ye must find Time to be Sick and ly on Beds, tho it were in the throng of Harvest. And must we whether we will or no, find Time to be Sick and Die, and will you find no Time to Pray with your Families in order to prepare you and them for Sickness and Death? And further, it is likely, that if ye prayed more in your Families, your Labour would be less stopped by Sickness and Perplexities in your Bulinels; and what ever they were, you might expect they would be sandlified. Family Prayer would be a sweet Vent and Hale to the Mind under all Family Cares, and Anxieties.

A. Family Prayer will not hinder your Bulinels tho in the throng of Harvest. What stop would it be to your Work to be every Morning and Evening a quarter of an Hour upon your Knees with your Family? Nay, it would further it and procure a Blesling out the Work of your Hands. And I have observed, that in these Parts of the Nation where Husband Men and Tradelmen take Time for Family Worship; they are in a more, flourishing Condition in worldly Things than in those Parts where it is ineglected: Remember that all the Success of your Labour depends on the special Blesling and Providences of God, and there is no Way more likely to obtain this than Family Prayer. If God your has been not his Blesling, your Labour will be Labour

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5. Whatever you pretend from want of Time on Week-days to excuse you from Family Worship, get there is no inadow for this Objection upon the Sabbath Day, in which you have no other Bufiness, but to ferve and worthip God. He is graciously pleafed to free you this Day from your Labour, that ve may apply your felves intirely to his Worship without Distraction. O ye that are straitned for Time thro the Week for Family and Secret Prayer, be buffie on the Lord's Day in the performance thereof, and be thankful to God for allowing you this Day for thefe Exercises. la suilin

In the Name then of the great God, who hath founded Families, and is the God of all the Families of Ifrael; and in the Name of his Son Fefus Chrift in aubom only the Families of the Barth can be blessed, I befeech and obtest allyon that are Masters of Families to Honour the Creator and Redemer of the World in your Families, erect a Family Alter, and dedicate your Houses to be Temples for the Worthip of God. Perform this Duty conscienciously every Day, but more especially upon the Lord's Day, let your Family Sacrifices this Day be doubled. I shall add some more Motives to it.

I. This is the Way to procure you all forts of Familly Bleffings. Would you have God to build your Houses, bless your Substance, dwell in your Families, and be a Guard to them Night and Day? Would ye have your Relations comfortable, your Affairs furcessful, and your Enjoyments sweet? Then set up and keep up Family Worthip, make your Houles little Churches.

I. You may expect Family Protection. If you by Family Prayer lodge your Families under the shadow of the Almighty, you need not be affraid of Terrors that file by Nightor by Day, for you are under the Tuition of him that keeps Ifrael who neither flumbers nor fleeps. Praying Families are preserved from many more Evils ( 36 )

Vine Providence makes a visible Distinction between them and others. I have read of a little Town in the Cantons of Bern in Switzerland confisting of Ninety Houses, that in the Year 1584, was all destroyed by and Harthquake, except the half of one House, where the Master of it with his Family were at the Time on their Knees at Family Prayer; this is a noble Pillar

for Supporting your Houses.

You may expect Family Provision, your Bread shall the given you, and your Water shall be sure; you shall dwell in the Land and verily have Food. God feeds the Rayens that cry to him, and will he not much more feed Christian Families that cry Lord give us this Day our daily Bread? O poor Tradesmen who can hardly get your Credit kept and Families maintained. O poor Tennants who can fearcely get your Farms paid and Children provided for, by all your fore Toil and Labour, will you try Family Prayer fincerely, I date faw, that the Lord who bleffed the House of Obededom, and all that pertained to him, because of the Ark of God which he lodged, will from that Day forth bless you, prosper the Work of your Hands, and make your Affairs more successful: It will not hinder your Labours, but procure a Bleffing on them. I fay then, make a fair Trial, and I hope in a little time you shall find a sensible Change in your Affairs. Some have lobserved this in their Experience.

in your Family Relations, this is the way to keep up your Authority among them, and procure you more Respect from them. If a Master of a Family exert his Authority to bring those under his Charge to attend Family Worship, he will find them more observant of his other Commands, Children would be more Obedient and Servants more Faithful, the fear of that God whom they daily Worship with you, would be an Aw-bond upon them, to do their Duty to you, and

act for your Interest.

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( 37. 7 II. Family Worthip is an excellent Mean to advence Religion and Reformation thro the whole Land, if every one would begin with his own Barnily, reform it, and plant Piety therein, what happy Cities and Parishes would we food have 11 1 W would recover decaying Piery in the Land, and bunilh Curling, Swearing, Drunkness, Salbath-breaking, St. out of the Town and Parish where ve live. then begin with your own Family, fee up Prayer and Religion therein, Satan and Vice will not dwell contentedly beside Prayer; and the Way to make a clean Street in for every House to sweep before their own Door. Do ye wish to see Religion flourish and Reformation care ried on? Do ye defire to be Influmental therein? Then promote Piety in your own Family, your Bar ample might influence your Neighbours about you to the like; it would excite nour Children and Servanta to fecret Prayer, and when they come to get Families of their own, they will readily do as ye do; and fo will their Children and Servants after them, and to ye will be Infruments of handing down Religion to the rifing Generation, and for turning many into Righteens. ness. O if God would persuade the Hearts of Beople in this Country to let about Family Worship, how food would Religion put on another Face? The Streets and Fields would not be fo through with Old and Young on the Sabbath, walking and discouring idlely, and Boys playing and sporting themselves; the Church would be better frequented, and People more attentive and devoute in time of Sermon and publick Worthip. Family Worship is a notable Help to prepare

But the Domestick Sandification of the Sabbath enjoined by the fourth Command, includes more Dusquites than Prayer, reading the Word, and finging of Plalms in Families; and so I come to speak of o

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and FaA second Domestick DUTY on the Sabbath, is Family ly Catechifing and Instruction.

Afters of Families are bound to Instruct and Teach these under their Charge, viz. Their Children and Servants, in all things necessary to Salvation. Yea, they are bound not only to Instruct them in the Knowledge of the Principles, but also enjoin the Performance of the Duties of the Christian Religion, and admonish and reprove for the Neglect thereof, the Necessary of this Duty may be proven

by many Arguments.

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1. From the Law of Nature, that binds us to do what we can to promote the Welfare and Happiness of our Children and Families, and to help them when in Misery and Diffress. Children are a part of the Parents wrapt up in another Skin, and therefore Parents should do for them as for themselves. It's not enough that we provide for their Bodies, for the very Birds and Beafts do this; may even the Sea Monsters, draw out the Breaft and give Suck to their young Ones, Lam. 4. 3. but you ought to provide for their Souls, which are their better Part, yea a thousand times more precious than their Bodies. You would think it barbarous Cruelty in a Parent to fuffer his Child or Servant to Starve for want of bodily Food: O but it is far more Cruel to fuffer their precious Souls to Perish and Starve for want of spiritual Food, or necessary Instructions.

2. From the clear Light of God's Word, that binds this on Masters of Families as a Duty. We see the fourth Command binds Masters to be answerable for their Children and Servants touching the Santification of the Sabbath and the Service of God on that Day, which certainly imports their instructing of them in their Duty. The Lord commits their Souls to their Care, and they must account for them to him. When God gives any of you a Child, he charges you as Pharaob's Daughter did Moses his Mother, Exod. 2. 9. Take this Child

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Child and Nurse it for me, and I will give thee thy Wages, or as the Prophet said to the King, I Kings 20. 36. Keep this Man, if by any means be be missing thy Life shall go for his Life. If this Child, or this Servant perish in his Sins or Ignorance thro' your Neglect, his Blood will I require at your Hands. Moreover, we have express Scripture Precepts binding you to this Duty, read Dent. 6. 6. 7. Prov. 22. 6. Epb. 6. 4. Also we have the Examples of the Saints who were careful in performing this Duty, God takes special notice of it in Abraham to his everlasting Commendation, Gen. 18. 19. I know him that he will command his Children and his Houshold after him, and they shall keep the way of the Lord, &c. It was David's Practice, Psal. 34. 11. Prov. 4. 3. 4. and also Hezekia's, Isa. 48. 19.

3. You are concerned in common Justice to instruct your Children, that ye may, so far as lyeth in you, repair the Injury done them by your conveying Original Corruption to them. Has God provided a Cute for them in the Gospel, and will ye not do so much as shew it to them? If you had rashly given a Wound to any of their Bodies, would ye not in haste provide a Cure, or send for a Physician? And will ye do nothing for their Souls that are dying of the

Wounds of Sin given them by you?

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4. It doth highly contribute to advance Christ's Kingdom in the World, to train up a Seed for his Service: This is likely to prove a more successful mean of Reformation than any other that can be used either by Magistrates or Ministers, Laws or Sermons. Therefore as Pharaob sought to destroy the Israelites by killing their young Ones, so Satan (who is filled with spite against the Kingdom of Christ) knows there are no such compendious ways to ruin it, as by perverting Youth, and suppressing Family Religion: This is a Blow at the Root which causes him to employ all his lower and Policy this way.

5. It is also very much for your own Interest and Comfort to instruct your Families in the Knowledge of Christ, and Ways of Religion; ye may expect that

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west Children and Servants will prove Dutiful to you. Well educated Children will take care of their Parents in time of old Age, Sickness or Poverty, whereas these that are not fo, often neglect their Parents in the forefaid Cafes, or wish them Dead. But if you consciencionally Instruct your Children and Servants, God will Reward you for it, yea even in this Life. bam, as we heard, made Conscience of it, therefore God bleft him with a dutiful Son Ifaac, and a faithful Servent Eliezer of Damascus. What an unparalelled Lastance have we of Isaac's profound Obedience to his Fathers Commands in Submitting patiently to bear the Wood, to be bound and laid upon the Altar to be facrificed. And what a wife and faithful Servant was the Steward of his House Eliezer, whom he trusted with all he had, and with the great Concern of his Son's Marriage, which he managed with great Prudence and Integrity, and prayed earnestly for the good Success in it; so that if ye sow the Seeds of Piety in Children and Servants, your felves shall reap the Fruit thereof, even in this World.

Again, it will be very comfortable to you on a Death-bed to leave a Religious praying Family behind you. What the you leave your Wife and Children poor, yet if you leave them praying, God will provide for them while here, and ye shall shortly have a joyful Meeting with them in Heaven, Allo your Children will rife up and call you Blessed, they will follow your pious Example, and as you took care to hand down Religion to them, so will they do to their Children and Servants when they come to get Families, and when you are bloffing God in Heaven they will be bleffing God for you on Earth. Nay, they will meet you at a Judgment Seat with Bleffings in their Mouths, your Children will blefs God that ever they had fuch Parents, your Servants will bless him that ever they had such Masters, that ever they law your Faces, or came under your Roof. It has been known that many at a dying Hour have bleffed God for determining their Lot to fall into such and such

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religious Families, where first they became acquainted with Christ and Religion.

A Third Domestick DUTY on the Lord's Day, is godly Conference.

A Coording to Ifa. 58. 13. we ought not this Day to freak our own Words, and confequently we ought to freak religious Words, and entertain fairlitual Discourse when we are together concerning Christ and Heaven, or about the Sermons we have heard, telling one another what we remember thereof, and

that which did mostly edify us.

Godly Conference is well pleasing to God, her Notices and Records all the good Words his People do speak, Mal. 3. 16. when the two Disciples going to Emmans were about this Exercise on the Lord's Day Christ is so well pleased, that he comes to them and makes the third Man, he entertains them with heavenly Discourse, and mens their Understandings to know the Scriptures. We see when Elijah is so employed with Elifod, 2 King. 2. 11. he is taken up and transported gloriously into Heaven. It is a heavenly Exercise, and the Employment of the glorified in Heaven; It was Chrift's Work when he was transfigured on Mount Tabor, and met with Moses and Elias there, he conferred with them upon the bleffed Subject of his Death and Sufferings. O how holy and fruitful was Christ always in his Discourse! His Lips drops as the boney Comb, and his Tongue was as choice Silver. He foiritualized earthly Things, and turned them into heavenly Instructions: When he conferred with the Woman at the Well of Samaria concerning the Water of Water to the Water of Life. And when eating Bread in the Pharifees House on the Sabbath Day, Luk, 14. he discoursed of eating Bread in God's Kingdom, So let all the Disciples of Christ on this Day imitate his Example, fee that your Speech be feafoned with Grace, and your Lips like those of the Righteous that feed many : Speak

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Speak much this Day to the Commendation of Christ, and invite others to Acquaintance with him, and when you see it for Edification, communicate the Experiences you have had of his Love, Come and hear all ye that fear God, and I will tell what he hath done for my Soul, Psal. 66. and thus one live Coal will help to kindle another.

Upon this Day of Holy Rest, you should be oft thinking and speaking of the everlasting Rest above, Christians should be conferring together of the Way to it, and their meeting there. Do you believe you are going to that Rest, and yet never speaking of it? If two or three of you were entred into an Agreement to go to America, and the Golden Mines which are there, would ye never be speaking of that Country, or desireous to hear of it before your going? O Christians are ye shortly to be caught up together in the Clouds to meet the Lord in the Air; and so to be for ever with the Lord, and will ye not comfort one another with these Words? according to 1 These. 4. 17, 18.

A fourth Domestick DUTY on the Sabbath, is a holy Care in Masters of Families to restrain all Profanation of the Day by Children and Servants, or any within their Gates.

The fourth Command expressy requires this, the you be not Magistrates, yet God has eleathed you with Power and Authority in your Families to see to the Honour of this Day, use it then for God at ye will be answerable; Let none under your Charge profane this Holy Day, by working, sporting, or playing, or by idleness or neglect of the Duties of the Day; see that they duly attend publick Ordinances and Family Worship, suffer them not to absent therefrom.

O Masters of Families concur frankly with the Minister of the Parish to suppress the Abuses of this Day; you will see them and know of them when Ministers cannot, testify against them in your Stations, and this would

would make the Ministers work the more case. O what a sad thing is it in many Places to see Ministers left to fight against Sin alone, without having one to join with them, or once open a Mouth against it! Hence it is that many are turned impudent in sinning, particularly in Sabbath-breaking, and value not a Ministers Rebuke. Alas! have ye neither Love to God nor your Neighbours Souls? Have ye no Concern for God's Glory, nor Grief to see him dishonoured? Have you no Charity to your near Relations, nor defire to keep them from falling into everlasting Burnings, that you will not speak one Word to prevent it, or warn them of their Hazard?

Let none say with cursed Cain, am I my Brothers keeper? For God requires you to be doing Good to all in your Station, and to love your Neighbour as your self. And the fourth Command expressy makes

you accomptable for all within your Gates."

Objest. I have flubborn Servants that will not be w-

firained by my Admonitions or Reproofs.

Anf. I. You should be more careful in the choice of the Members of your Family, and particularly of your Servants, fince God gives you a free choice in this Matter: Confider David's Care therein, Pfal. 101. 6, 7. Mine Eyes shall be upon the faithful of the Land, that they may dwell with me; he that walketh in a perfelt way, be shall ferve me. He that worketh deseit shall not dwell within my House, be that telleth lies shall not tarry in my fight. Do you think that he or she is fit for your Service that cares not for God's Service? Can you expect a Bleffing on the work of their Hands who are Enemies to God? A godly Servant ( tho' I confess he is rare enough to be found ) is a greater Bleffing than many think; he not only works for his Master with his Hands, but with his Prayers also, as did godly Eliezer, Gen. 24. 12. and to be fure he did his Master Abraham as good Service by his Prayers, as by his Prudence. 11 01 21

But a If it be your Lot to be concern'd with flubborn and disobedient Servants, let them know that you have

Authority from God to oblige them to keep the Subbath, by attending Ordinances in publick and private, and to reftrain them from profaning this Day, and if they will not be reclaimed, to expell them from your House; if they neglect or milmanage your Work, would ye not ale your Power and Authority with them to cause them help their Faults? And were ye in as good earnest for Gods Service on the Subbath, as for your own upon Week-days, I am persuaded we might bring your Children and Servants to serve God and keep his Day far better than they do.

## QUESTION III.

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What we the fecret Duties requifite upon the Lord's Day.

ANSWER.

T is not enough that we worthip God in Conjunction with others, whather in the Congregation or in Families: The right Sandtification of the Sabbath includes fecret Duties alfo, fuch as Prayer, Reading, Meditation, &c. That Religion is not true which is all visible to the World, the Life of Religion lies in the fecret Intercourses which are betwint God and the Soul, that the Eyes of Men do not penetrate into. Secret Duties are the best Trial of our Sincerity; the Land that facth in fecter takes special Notice of them, and if duly performed, he will openly Reward them. Let us therefore make Confcience of them, and that especially upon God's holy Day, which is intirely fet a past for holy Duties. But labour to time Duties to this Day, as one Duty may not juftle out another; as you must not let family Duties interfeir with publick Duties, fo you must take care that feeret Duties do not interfeir with Family ones. But more particularly,

J. Seeres Preyer is a Duty hecessary on the Lord's Doy, both for preparing us to attend the publick Ordinances, and for improving and reaping Benefit by

( 205 ) them afterwards. I do not mean that this Duty is to be confined to the Sabbath only: No, it is necessary every Day, according to David's Example, Plater 55. 17. but that it is especially requisite as a Part of the Worship of this Day. Prayer is to necessary, that it is put for the whole Worthip of God, A& 2. 21. It is the Character of a converted Soul, Behald be Prays, Ade 9. 11. but it is the Mark of an Atherit, that he calls not spon God, Pfalm 14. And in a special Manner, forest Prayer is what every carnal Man hath an Averfion to. The Devil can allow Men their Church Prayers, their Family Prayers; but for Clofet Prayers he cannot away with; especially when they are frequent and confrant : Because they are too much an Argument of Sincerity. A Hypecrite takes no Delight in feevet Prayer, nor in any Day but what is feen of Mes and will gain bim a Name. But Reader, if thou art fincere, thou wilt confider that God's Eye is upon shee in Private as well as in Publick; and therefore wilt feek to approve thy felf to God in fecret Duties as well as publick. As feeret Prayer was our Saviour's constant Practice while on Earth, to it was his special Injunction to all his Followers, Matth. 6. 6. You need not fear that your ferret Prayers will be forgoten, no, God is every where, he has an Ear to hear your fecret Grouns, and an Eye to fee your fecret Tears: Yea, he has a Bottle to preferve them, fo as a drop of them shall not be loft.

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In our fever Addresses, which are more stated and solemn, let us carefully remember the three Parts of Prayer, Confession, Petition, and Thankssiving. Let us confess the Sins we are guilty of, cry for the Mercies we want, and thank God for these we enjoy. Let us mind that this is not only a commanded Dury, but our Dienity and Privilege: What a Honour is it for Dust and Ashes to be allowed Access to the great God, for a Worm to speak freely to its Creator, for a poor Beggar to converse familiarly with the King of Heaven! O Sinner! would not all thy Neighbours envy thee,

if thou wert so honoured by an earthly King? Be exhorted then to value and make Use of this Liberty.

2. Confider at what a dear Rate Christ hath bought this Freedom for us: How much did it cost him to erect a Throne of Grace, to which we may repair with Confidence? And will not we make Use of this Privilege

with Thank (giving.

3. Consider the Profit of it, it is like the Merchant Ship, Prov. 31. 14. that brings our Food from a far; by it we Trade with Heaven, and bring down Christ's unfearchable Riches: It is a Key to open the Treasure of God's Mercies to us in the Morning, and to lock us up under God's Protection at Night. By it we prevail with God, skreen our selves from Wrath, and put Satan to flight. In a Word, Prayer is a Key to Heaven, a Shield to the Soul, a Sacrifice to God, and a Scourge to the Devil.

4. It is the Way to make up and preserve Acquaintance with God, which will be of great Use to you in the Time of Trouble, or at the Hour of Death : It is no small Encouragement to you to address one for Help, with whom you have had long Acquaintance and Familiarity, and of whose Kindness you have had great Experience. It will be a most melancholy Case, when ye are going out of the World, to be put to cry to that God ye have been utter Strangers to all your Life; or to be forced to appear before that God ye never loved, nor defired to converse with, or to be fain to challenge Acquaintance with him, who will utterly difclaim you, and fay, Depart from me, I never knew you. But. O praying Soul! that haft Acquaintance with God, Death will have another View to thee, thou mayest look onit as Facob did on the Waggon fent to carry him to his Friend Foseph, and say, Now I am going to God whom I know, I am going to meet with that Friend with whom I have had long Acquaintance, to whom I have pay'd many a Visit, and with whom I have had sweet secret Converse, and whom I have long'd to se, and who will embrace me in his Arms; and welcome me to Glory,

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s. Consider what a Mercy it is, that God is vet calling thee to Prayer, and continuing thee in the Land of Prayer, when so many Thousands as deserving, are beyond Prayer, and loft for ever. O! then Pray now, while thou haft Time to Pray, Health to Pray, Helps to Pray, and Encouragement to Pray: Read the gracious Promifes of Life and Salvation to you, if ye do it, Pfalm 69. 22. Rom. 10. 12. Make this World a Time for Prayer, and the next shall be a Season for Praise. Doest thou think to be faved without Prayer? Doest thou expect to have thy Life without begging it at God's Hands? O! what Oyl will it add to thy Flames in Hell, when Conscience will tell thee, If thou hadst prayed, thou hadft not been there! Well then, now thou haft a Season for Prayer, but remember it will not always last: If you improve it not, expect that God will turn a deaf Ear to you in the Day of your Calamity, whether at a Death-bed or a Tribunal. Read and tremble at that Word, Prov. 1. 26, 27, 28. God fays he will not hear you when ye cry, and if he refuse to hear you, then, who will hear you? Angels will not, Saints will not, nearest Relations will not, Hills and Mountains will not: And, what a wretched, forlorn and forfaken Creature wilt thou be? There will be none to own thee then, if thou acquaint not thy self with God by Prayer now; see the Answer the foolish Virgins got, when they came after the Door was thut, Matth. 25. See what an Answer the rich Man got, when he begged for a Drop of cold Water to cool his Tongue, Luke 16. Seek God then while he may be found, call on him while be is near, otherwise your late untimely Cries will not be regarded.

Objection, O! fay some, we have not the Gift of Pray-

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Answer, I have said enough in Answer to this a little before, I shall only add one Word, Art thou a Christian O Man! and can'st not pray? Thou may'st as well say, thou art a Scholar, but cannot read, a Souldier, but cannot sight: Prayer is as essential to a true Christian, as Breath is to the Body. Why? Prayer is the very breathing of the Soul to God, so it is called. Lon. 3. 56. O Man! hast thou nothing to say in Prayer, then go to God and tell him so, sit down on thy Knees, and say, Here a poor ignorant Cr. ature, that cannot pray, Lord teach me to pray. The Publican made a very short Prayer, Luke 18. God be merciful to me a Sinser, but it was accepted, because it came from a humble Heart. O! if thy Heart be broken, thy Words will be accepted, altho' they be broken and few. The silliest Beggar will find something to say at the Door, tho he expect but a Crumb: And, can ye find nothing to say at God's Door, when thou hast a Soul to save, a Hell to shun, and Jesus Christ and a Kingdom in thy View.

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I directed you before to several excellent Helps for Prayer, besides which, I have subjoined in an Appendix to this Book, some few Examples or Forms of Prayer. for the Assistance of such as need them, with

Cautions concerning fet Forms.

But besides that Sort of secret Prayer, which is more flated and solemn, there is Prayer that is more sudden and ejaculatory, when we lift up our Hearts to God with some short Petitions, on any Occasion or Emergent. Ejaculatory Prayers are useful every Day, but you should have them more frequent on the Sabbath Day: For fince on this Day you must not think your own Thoughts, or find your own Pleasures, heavenly Breathings, and pious Ejaculations should issue forth contimuallie: Be feeking Pardon for fuch a Sin, Strength against such a Lust, Victorie over such a Tentation, and Grace to spend Sabbath Time suitablie. Are you going to the Church, or returning from it? Are you Reading, Hearing, Communicating, Praising, or about any other Duty? be frequentlie making Use of this Kind of Prayer, particularlie begin and end every Duty with it, look up before for Affiftance, and look up after it for Acceptance, and that Infirmities in it, for Christ's Sake, may be pardoned. These Prayers of all others are the freest of Distraction, they being put up and. over, before ever Satan be awakned to tempt us. As tor ( 109 )

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for other Prayers, our Preparations to them, the only by the Alteration of our Posture, gives notice to Satan what we are about to do ; but Ejaculatory Prayers are fo quickly darred up to God, that they will be in Heaven, before Satan can shoot any of his Darts against us ---nion with God in the Intervals of other Duties, and for keeping the Heart in the Fear of God all the Day long. As the Priests under the Law, were not only to offer so the Morning and Evening Sacrifice duely, but to keep the Fire burning on the Altar all the Day; so we must not fatisfie our felves with folemn and stated Duties only, but should study to keep in the Fire always by holy Thoughts and Ejaculations. Christ faith of the Spoule. That her Lips drop as the Honey Comb, which is either still dropping, or in a continual Forewardness to drop. Some of God's People have more Devotion this Way in their Shops, than others have in their Closets: And while walking in the Streets, or working in the Fields. than others have when praying on their Knees: They have stricter Communion with God at their common Tables, then others have at a Communion Table.

A second secret DUTY on the Lord's Day, is reading of the Scriptures, and other good Books.

on the Lord's Day; It is the Character of the bleffed Man, that his Delight is in the Law of the Lord, and he meditates therein both Day and Night, Pfalm 1. This should be particularlie vertied of us on the Sabbath. Read the Word, that ye may be taught what the believe of God, what Duties ye owe to God, and what Sins ye are guilty of of against him. Who can let forth the Excellencie and Ulefulness of it? It is a Gless to discover our Spots, a Lamp to guide us in the Dark, a Fire to warm our cold Affections, a Magazine to supply us with Armour against our Spiritual Enemies. It is a Physick Garden wherein grows all Sores of medicinal Herbs for our Spiritual Maladies: The Promises are as

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feagrant Flowers or Spices in this Garden: Believerstake many a pleasant Walk among these Beds of Spices. is an Apothecarie's Shop, out of which we may have Eyefalve for our Blindness, Sovereign Cordials in all our Souldiffresses. David found this to his fweet Experience, Pfal. 119. 50. 52. Here suitable Cordials for all our various Cafes, be it, Defertion, Temptation, Poverty, Sickness, Reproach, Persecution, &c. Here the Waters of the Sanchary, for cleaning us from our Pollutions: Here the heavenly Rain, for making foft and tender our Hearts. The Scriptures are both Food and Physick to our Souls, here Meat for ftrong Men, and Milk for Babes: The Two Testaments ( as Augustine saith ) are the two Breasts, which we must suck for spiritual Nourishment: And there is none of God's Children that will call them dry Breafts or empty Cifterns, they have oft afforded them Strength, Nourishment, Light, Life and Comfort: O! How highly have God's People in all Ages prized God's Holy Word, and the Liberty of reading it? It hath been sweet as Honey to their Tafte. I have read of one, who being a Prisoner in a dark Dungeon, when Light was allowed him for a short Time to take his Meat, he would take his Bible, and read a Portion of it, faying, He could eat without Light, but he could not read without I am perswaded there is no better Way in this World, for improving the Faculty of Sight, and Benefit of Light, than by reading the Word of God. So far as Time can allow you upon the Sabbath, I judge it very profitable to read other good Books also, such as, our Confession of Faith, Vincent's Catechism, Vincent on the last Judgement, Guthrie's Tryal of a saving Interest in Christ, Allein's Alarm, and Baxter's Call to the Unconverted, Pearle's Preparation for Death, Fox's Time and the End of Time, Doolittle's Call to delaying Sinners, Baxter's Saint's everlasting Rest, bis poor Man's Family-book, Gray's Sermons, Flavel's Touch-flone of Sincerity, His Saint indeed, Mead's Almost Christian, The Treatises of of Doolittle, Campbell and Henry upon the Sacrament, Rutherfoord's Letters, The Fulfilling of the Scriptnres, Clark's Martyrology, Beard's Theatre of God's fudgements.

ments. These and such like Books, next to the Holf Bible, I recommend to the Perusal of all private Christians, as being easie and plain to common Capacities, and some of the most generally Useful, Instructing, awakning, Soul-searching and Heart-warning Pieces that I have seen among humane Writings, and which have been blessed to the Edification of many thousands.

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udgenents. A Third secret DUTY on the Lord's Day, is Meditation upon divine Subjects.

Sabbath, which is sequestrate for divine Employments. It is the Character of the blessed Man, that He meditates in God's Law, Day and Night, Psalm 1. 2. It is an useful and necessary Duty, it excites the Assections and quickens the Graces, it strengthens Faith, Psalm 119. 92. It nourisheth Hope and inslames our Love, deep musing makes the Fire to burn, Meditation is a great Help to every Duty, Psalm 119. 59. It helps to read and hear the Word aright, and to know the Truths thereof practically: It helps to Pray, and yields Matter to the Tongue, Psalm 45. 1. It prompts us to confess Sin, and mourn for it, Psalm 51. 3.

Be perswaded then to engage your Hearts to this necessary but much negletted Duty: For, tho' it be most useful and profitable, yet I know no Duty more slighted and forgotten. The best of God's People have Cause to lament this most bitterly before the Lord; who can say with David, Pfalm 119. 97. O how love I thy Law, it is my Meditation all the Day. As for the Generality of the World, they have no Sense of the Obligation of this Duty upon their Spirits; they live without Thinking, and that proves their Ruin. O if Sinners would retire from Company, and spend some little Time now and then in secret Thinking, it would, through the Blessing of God, work some Change in them. I remember a Passage I have read of a dying Father, that on his Death-bed left it as a solemn Charge upon his only Son,

113 who was a great Producal, That he foould frend a Quarher of an Hour every Day in retired Thinking, and to encourage him to undertake it, he gave him Liberty to cheefe my Subject be pleafed. The Son thinks this an alie Task, and engages to do it; and accordingly fets himself to perform his Premise: One Day he thinks on his bypast Pleasures, another Day he contrives his fusure Delights: After a While he begins to reason with himself what was his Father's Defign in laying this Task upon him at length he thinks his Father was a wife and a good Man, and therefore intended and hoped, that among the rest of his Meditations, he would some Time or other think of Religion. When this had truly possess his Thoughts, one Thought and Question comes upon the Back of another, about his bypaft Life and future State; That he could not contain himself in so short a Confinement as a Quarter of an Hour, but was that Night without Sleep, yea, and afterwards, could have no Rest till he became feriously Religious.

O careless Sinner 1 if thou think it it too much to spend a Quarter of an Hour every Day, I would begg it of thee to spend a Quarter of an Hour every Lord's Day in retired Thinking upon some spiritual Subject: Who knows what it might produce? Doest thou say that this is a hard Task? Will it not be far harder to ly in Hell a whole Eternity thinking on thy bypass Folly, when there is no Remedy? O Sinner I wilt thou werish

for want of Thinking.

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Be not scarred at the Difficulty of it; for, the at first this Duty seem hard, and corrupt Nature shew aversion to it, yet press thy Heart to it, and afterwards thou shalt find it pleasant: The it be difficult to climb this Mount of Maditation, yet, when once we get up, we will be ready to say with Peter on the Mount of Transfiguration, It is good for us to be bere. Devid found it so, My Meditation of him shall be sweet, Pfalm 104. 34. The more we meditate on God, the sweeter we will find him: Yea, so sweet did he find this Duty, that he spent subole Days in it, Pfalm 119, 97. And, as if the

The second field by A. Day

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Day had been too little, he borrows a Part of the Night too, Pfalm 63. 6. Was tell but : Woled of the

Objection, Alas! Some Say, Our Minds are barren of londs as rans to skreen us from

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Answer 1. If ye would accustom your felves more to the Duty, ye would have less Ground of Complaint this Way. 2. When your Hearts are barren, there are two Subjects you can never exhauft, fix your Thoughts upon any one of them, viz. God's Mercies to you, and your Sins against him, the Psalmist acknowledges them both to be innumerable, in the same Psalm, Psal. 40. 5, 12. telory of God. Italin

## Q UESTION niaid about mi si

What Subjects of Meditation are most proper for the Sabbath Day ?

## ANSWER.

Thural Things may be spiritualized, and Common Things may afford us Ground for spiritual Instructions, if we had our Eyes enlightned and Minds, spiritually exercised. But it is fit that on the Sabbath we choose these Subjects of Meditation, that are most edifying, and most suitable to the great Ends of the Day. In general, we ought this Day to think upon God, upon our felves, and upon Eternity. But more particularly,

I. Meditate upon the Goodness of God, both that which is Common, and manifested to you in his Works of Creation and Providence; or that which is Special and Distinguishing, discovered to you above others. That this is a fuitable Subject for the Sabbath, is clear to any

that reads the 92 Pfalm.

I. Think upon his common Goodness to us, reprefented in that great Looking-glass of the Creation. He hath made the World a commodious Habitation for us, arched it over with the bespangled Heavens, and floored it with the folid Earth. He hath fet up great Lights in it for our Accommodation: He hath placed a Tabernacle for the Sun at a due Distance from the Earth and the Upper-Heavens.

Honores, to enlighten the Stars above, and enliven the Earth below; And that we might neither be starved with Cold nor burnt up with Heat, he gives us the Clouds as Fans to skreen us from the scorching Heat, and as Gifterns to water the parched Ground. He gives usathe Winds to purifie the Air : The Sea to be a Pond for Fish : The Valleys to be Granaries for Corn: The Mountains to be a Treasure of Minerals : The Rivers to be as Veins to carry Refreshment to every Part of the Earth. Let us admire both the Goodness and Wisdem of God displayed in his evonderful Works, Pfal. The Pfalmift faith, The Heavens declare the 104. 24. Glory of God, Pfalm 19. 1. And indeed we may read it it in these shining capital Letters of Sun, Moon and Stars. His Being is Legible in their Existence; His Wildom in their Frame; His Power in their Motion; His Goodness in their Usefulness, and his Faithfulness in their Continuance. The Book of Nature, as well as the Scriptures, shews much of God. This Book (as one faith) confifts of three Leaves, Heaven, Earth and Sea: The Oventures therein are as fo many Letters, whereby we may spell out the Attributes of God : Some whereof are Capital Letters, and more Legible than others. Man is a capital Letter on Earth, the Sun in the Heavens, and the Whale in the Sea.

Again, we ought to medicate upon his Goodness manifested in his Works of Providence. He hath curiously formed us in the Womb, and carefully watched over us therein. He preserved us several Months in that dark Cell, without Air or Breath. He brought us safe out of it, and presently thereafter provided two Borses to sustain us, and ever fince hath succoured us in Distress, rescued us from Danger, supplyed us in Wants; yea he hath fed us at his own Table, and made us live upon his Cost, Aller 17. 28. He hath given us all the Creatures for our Use and Service, yea, the most Glorious of them, the Angels are our ministring Spirits. The Lower Heavens serve to give us Breath, the Middle Heavens to give us Light and Heat, and the Highest Heavens afford us a dwelling Place. The Sun shines,

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the Fire burns, the Wind blows, and the Water flows. nay all the Creatures are at Work both Day and Night. and all for the Service of a poor Worm of hix Foot

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If a Friend give us our Bread for a Month or two, we think our felves much bound to him; but how much more beholden are we to God who keeps an open free Table for us all the Days of the Year, and all the the Years of our Life; and even to us when Enemies to him. Behold these who have their Mouths opened wide against God, he mercifully puts Bread in their Mouths. How great is God's Goodness to us? And, how great is our Ingratitude to him? I know not which of them we should most wonder at. God gives us Peace, Money, Health and Wealth; but in stead of ferving him therewith, many offer them up in a Sacrifice to the Devil and bale Lufts, according to Hof. 2. 8. God gives some Folk Strength, and they waste it among Harlots; to others Money, and they waste it in Drunkenness and Prodigality; to others Power, and they waste it in Oppression; to others Honour, and they abuse it to Pride and Vain-glory. Many make use of the Mercies of God as Darts to shoot against the Heavens; they pervert and misapply them for dishonouring God, wounding Christ, and grieving the Spirit; for debauching their Bodies, damning their Souls, and dashing both Tables of the Law in Pieces before God's Face. And yet in the mean Time they are doing for God is guarding them by his Providence, and feeding them by his Bounty. O that Men would praise the Lord for his Goodness, and for his wonderful Works, to fuch undeferying and illdeferving Creatures. We ought this Day to triumph in the Works of his Hands, Plal. 92. 4. and cry Lord what is Man that thou art mindful of bim?

2. Meditate this Day upon God's special and distinguishing Goodness to us beyond others, both with Respect to Soul and Body: He hath not dealt so with any Nation as with us : Both our national and personal Mercies are fingular, and ought this Day to be remembred by us. Hath not God delivered many of you

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from Death, when some dangerous Accident or violent Sickness was threatning to break the slender Twig of Life, and to let you fall into the Grave, and into Hell both at once? Hath he not mercifully recovered you, and given you further Space and Place for Re-

pentance?

Hath not God long preserved this Land from the Famine, Sword and Pestilence, and such destroying Judgements, as have been making Havock in other Nations about us, laying Heaps upon Heaps? He hath mercifully removed that Dearth and Scarcity wherewith we were almost consumed some Years ago, when the Poor swooned in the Streets, and fainted in the high Ways for want of Bread. God hath secured our Lives, Liber ies and Estates from Rapine and Violence, and lengthned out our Peace and Tranquillity, when other Nations have been turned into a Seat of War and Sea of Blood.

Consider the Goodness of God to us this Day, that we are not among the Jews or Pagans on Earth, that never heard the News of Christ; or among the Damned in Hell, who are beyond the Reach of the Offers of Christ. Let us bless God that we live not under the Old Testament Times, but under the New, not under that darker and harsher Dispensation of the Covenant by Moses, whose first Miracle was the turning of Water into Blood, but under the clearer and and sweeter Dispensation of the Messah, whose first Miracle was the turning of Water into Wine that chears the Heart of Man; and hath mercifully freed us from the heavy Yoke of Levitical Sacrifices and Ceremonies.

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Let us also this Day thankfully remember God's Goodness in delivering us from the Yoke of Antichri-hian Tyranny, Popery, Idolatry and Persecution, and frequently blashing the hellish Plots and Contrivances of our Enemies, against the Gospel and Protestant Religion, and preserving us from being invaded in our Consciences, or cut off from the Well of Salvation, and barred from the Springs of Ordinances, and having our Teachers murdred, or driven into Corners.

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Let us bless God that we have the peaceable Enjoyment of pure Ordinances under the Protection of Protestant Magistrates, and are allowed to serve God according to our Consciences, to read the Bible in our own Tongue, and examine the Doctrines delivered to us by this Rule, and that we are not under the Tyranny of bloody Papists, and forced to hide or burn our Bibles, to bow to Stocks and Stones, or be burnt in Fires, or banished our Native Land.

Let us bless Good that we live in a Land of Light, a Valley of Visions, while others about us fit in Dark ness and in the region of the shadow of Death, and that he allows us such rich Gospel Feasts, while others are visited with cleanness of Teeth and a famine of the word of God. That every Sabbath Day there is a free Mercat of Grace publickly proclaimed in our Ears, whilst others enjoy silent Sabbaths; yea, tho we have slighted his Goodness, and loathed the Manna and honey Comb, his Goodness is renewed and continued with us. What shall we render unto the Lord for all his benefits towards us?

II. Another Subject of Meditation upon the Lard's Day, is the Work of Man's Redemption this Day compleated by Christ's Refurrection.

This is a Subject the Angels are still prying into, and ought not we much more, who are the Persons immediately concerned? Christ never testified such Love to them, he never forgave them one Sin, he never shed one drop of Blood for them, and shall not we for whom he poured out streams of Blood, and to whom he hath forgiven ten thousand Talents, be employed in prying into this Mystery.

I. Meditate upon the spring of this Work, God's infinite free Love, that moved him to pity lost Mankind, and contrive a way to Redeem him, when in the mean time he passed by a World of fallen Angels, who were the elder Brothers by Creation, had a more natural Claim to the Inheritance, and might have been far more serviceable to their Maker than we, yet behold there is not one word of their Redemption.

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no Sacrifice provided for them, there is not one Devil spared, not one of all the thousands of fallen Angels recovered. He presently took Vengeance on them; but O how did his Bowels yearn, and his Heart pity and spare poor fallen Man in his miserable Condition! Indeed be drove Adam out of Paradise, but it was a wonder he drove him not presently out of the World into Hell, where he had alittle before plunged, far more excellent Creatures than Adam was, Christ took not on him the Nature of Angels, but he was content to cloath himself with the Raggs of humane Flesh, that he might become our Saviour. O glorious, in-

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comprehensible Love!

2. Think upon the wife Contrivance of our Redemption. It would have eternally Non-plus'd the Wildom of Angels to find out a Method how to fatisfy God's Justice, and secure Man's Happiness both at once. How to fave the Life of the Law-breaker, and yet maintain the Honour of the Law-maker: But here a Way to do both, here a Device for reconciling Jufice and Mercy, and fatisfying both their Demands. Sin is severely punisht, as Justice required, and yet the Sinner is pardoned, as Mercy pleaded. It would never have entred the Thoughts of Angels, that God would have parted with his Son and their Lord to die a vile Death for vile Worms. It would have been Blafphemy for any to have thought or spoken it. Tho' fallen Man might had the Liberty to chuse any way of Redemption he pleased, he could never have propoled this. Indeed when he had been perithing he might have cryed, O Son of God have Mercy on us, but who would have faid, O Son of God come make thy felf a Man, come die a cursed Death, come suffer Hell's pains for me. This noble Device bred only in the Breast of the eternal Wife God, for had he waited till Men or Angels had devised a Way for our Redemption, we had been Miserable to all Eternity. But what do I speak, the wonders of Man's Redemption can never be told : Here a large Subject for Meditation and Admiration, that can never be exhausted by Men or Angels to all Eternity

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Eternity. Let this Work be the delight of our Souls, especially on the Lord's Day. O Believers think much this Day upon the Love of your Redeemer, remember what he hath done and suffered for you. Consider hew much he hath given and forgiven to you; view what he hath laid out and laid up for you; think what he hath performed and promised to you, and so you will not want Matter of Meditation.

Man's fourfeld State, and here we may take a view of Man's fourfeld State. I. What he once was in a State of Innocency. 2. What he new is in a State of Mature.

3. What he may be in a State of Grace. What he shall be in a State of Glory.

O Sinner retire this Day and think on thy Mifery, if thou be yet in a State of Nature, thou art without God and without Christ in the World thou seepest and wakeff in danger of Hell; thou lyeft fill under the heavy load of unpardoned Guilt, there is not one of all the numberless Millions of thy Sins forgiven, and they are heavier than ten thouland Millftones hung about thy Neck, for every one of them bath the fearful Curies of the Law hinging at them, and in the mean time thou lyest on the very brink of the fiery Furnace, like a Man fleeping on the top of the Maft in time of a Storm, there is but one ftep berwixt thee and eternal Death, nothing but a rotten Thread of Life keeps thee from dropping into everlasting Burnings. Thou knowest not when thou rifest in the Morning, but ere Night thou mayest make thy Bed in Hell; and when thou lyest down thou canst not tell but thou shalt wake in the Flames, all the Men in the World, nay all the Angels in Heaven cannot affure thee of the contrary. O what a doleful Condition is this to be always in a State of Damnation, not fure to be one Hour out of Hell : a ferious Meditation upon this might cause a Heart of Stone to tremble.

But hast thou any Happiness while thou art in this fide of Hell? No firely, for thy best worldly Comforts and Enjoyments are accursed to thee, Thou are

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speled in the City, curfed in the Field, curfed in thy Basket and thy Store, surfed in the Fruit of thy Body, and in the Fruit of thy Ground, Deut. 28. 15. Nay, every bit of Bread thou eatest, the curse of God goes down with it. All your Bleffings turn into Curfes, and your Mercies into Judgments; your Table is a snare to you, the word is the favour of Death, and the Sacraments are Seals of Condemnation to you. The best Actions ve perform are but an Abomination to God, they bring the more Guilt upon your Head, and treasure up the the more wrath against you. Better you had perished in Infancy than continue to live in a Christless State. for the longer ve live ye are still the more Miserable; for every Day, every Night, every Hour ye live, ye heat the Furnace hotter by your new Actions, which are all Sigs, even the very best of them. O is this a State to be continued in? Canst thou ly down contentedly to fleep another Night in this Condition? God forbid that thou live and die in this State; for if thou do, thou will rife in the same Condition at the last Day. Nay, thy State then will be more dreadful than ever, for then thou wilt fee above thee the Judge frowning, beneath thee Hell gaping, within thee Conscience gnawing, without the World Burning. On the right Hand, thy Sins accusing, on the left Hand the Devils terrifying, the good Angels keeping thee out of Heaven, and the evil Angels pulling thee down to Hell. O poor Christles Soul, continue to think on this Subject till thy Heart begin to melt, thy Eyes to weep, and thy Tongue to cry, Owbat shall I do to be saved? O that I knew where to find Christ? O to be found in bim? I would give ten thousand Worlds to be sure of this, it will be terrible if Death or a Tribunal find me before I be found in him. Is it not worth thy while to spend some time upon this Soul concerning Subject? Hath not God given thee Reason for this very End, and wilt thou not exercile it? Canst thou think to be saved otherwise? Dost thou expect that God will carry thee to Heaven like a Stone, or fave thee without or against thy Will? Doth Dot men thro to be the this Tim well the thin troul work

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Doth the World and your Bodies deserve to be remembred the whole Day, or whole Week, or Year throughout? And doth not God and thy Soul deserve to be thought on one Day in the Week, or one Hour of the Day? Say not that ye have no spare Time for this Work, for if ye will spare none of your own Time for it, I beseech you to spend God's Time well this way. Is it not better to spend some part of the Sabbath in thinking upon thy Souls State, than in thinking upon the World? Spiritual things, Alas! trouble you little on Week-days, and why should worldly Things intrude upon God's Day?

of Grace, and in Christ, thou art delivered from Sins Guilt, from Sattans Fetters, from the Laws Curses, from from Death's Sting, and Hell's Terror. Thou hast now Peace with God, Justice it self is thy Friend, all thy Enjoyments are sweetned by Christ's Love, all thy Afflictions sanctified by his Blood. God himself is thy God, thy Father, thy Friend, and thy Portion,

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IV. Death is a proper Subject to be meditated upon; on the Sabbath Day, for in the 92 Pfal. wherein the Exercises of the Sabbath are described, God calls and teaches us to confider our latter End. First, The end of the workers of Iniquity, who tho' they firing up as Grafs, and stourish for a Season, shall yet in the end be destroyed for ever, vers. 7. 9. And again, The latter end of the Godly, whose Horn, tho' it be abased to the Dust for a while, yet in the end shall be exalted. It is one principal Work of Ministers this Day to be proclaimers of Mortality, and Remembrancers of Death, according to Ifa. 40. 6, 7, 8. So then it is our Duty every Sabbath to have ferious Thoughts of Death. Think with your felves, what if this be the last Sabbath that ever I will see on Earth? I may be called to Die before I be called to hear another Offer of Christ : Have I litten the Golpel Summons this Sabbath, to come and embrace Chrift, or to furrender my Heart to him? What if I get a Summons by Death to come and ap-

wear before him before the next Sabhath? This I cannot fit. Death is a bold Messenger, he cannot be deforced, when he comes and takes a Man by the Throat, the proudest, stoutest, and strongest in the World he must go, whether willing or unwilling all is one. There are many thro' the World at the Church in Health this Sabbath, who will be on a Death-bed or in Eternity the next. And why may minister at the

not I be one of them?

Think feriously upon your latter End, think what will be thy Cale in a parting Hour, where thou wilt take up thy Lodging, whether in Abraham's Bosom, or in the Devil's Arms? O what will be my Thoughts when I am taking my last look of Husband, Wife, Children and Relations? What will be my Cordial when the World fails, when Friends are weeping about my Bed, when my Senses are losing their Office, my Heart and Eye-strings are breaking, and all turning Dim and Dark about me? O what if my fleepy Conscience awake then, and my old buried Sins revive and fall on me to tear me in pieces? O what will Christless Sinners do in that Hour, when there is but one fingle step betwixt their departing Souls and the State of Devils? Oit is fearful to die in your Sins, it is threatned, Job. 8. 24. O better die in a Dungeon among Toads and Serpents, than die in your Sins, for these are Serpents that never leave Stinging, and will fasten so upon thee as never to part with thee again, they will to the Grave with thee as thy Companions, to a Tribunal with thee as thy Accusers, and Hell with thee as thy Tormentors. O it is terrible to die out of Christ, and without fight of an Interest in him, to make a leap in the Dark over a bottomless Gulf, not knowing where your Feet may light; or to haunch into the great Ocean of Eternity, without fight of a landing Place for your Soul. O how will the poor Soul thrink back into the Body in fuch a cale, huhen it begins to awaken out of its Dream, and look but into another World, faying, How shall I venture -Ga ban or

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Think upon the continual Hazard ye are in of Death: Its Arrows are flying thick about you, and many are falling flain on every hand of you, and God knows but the next Dart may hit thee? And what if thou be unprepared, and Hell follow the pale Horle?

Think upon the fottish Stupidity of many, that tho they fland tottering Day and Night; upon the brink of the Grave and Hell both, yet can spend whole Weeks and Months without a ferious Thought of Eternity; yea in the House of Mourning and in the fight of the Dead, they can Drink, Talk, Jest and Laugh, and never have one grave Thought or Word about their latter End. Foolish Sinners are rightly compared to a Company of blind Men dancing about the Mouth of a very deep pit, which they do not perceive, nor hear the Groans of those who fall to the bottom of it; now one and then one drops in, but still the rest continue the Dance. This Day aSwearer dies and tumbles into Hell, the next a Drunkard, the next a Whoremonger, but still their Companions in Sin, go on in their mad Career till they drop in too.

Think what a fearful surprize Death is to many careless Sinners, it lights upon them like a Falcon out of the Air, they must flit and they were not thinking on it, they have their Lodging to feek, and they know not where. O it is fad to be turned out of the Clay Tabernacle, and to be put to knock and cry Ladging, Lodging for God's sake, and yet get no other Anfwer but a Frown, or depart from me, I know you not. What Caule have we to pray Lord let us not bave our work to do when our day is done, our Weapons to feek suber the Enemy is at the Gates, our Oyl to buy when the Mer-

cat is ended, and the Bridegroom come.

Think also upon the Happiness of a dying Believer, who can go forth half way and meet Death, and bid it Welcome as a Friend. Death ends his Sorrow and begins his Joy. It is an outlet to Mifery, and an inlet ( 124 )

let to Happinels, it frees him of his greatest. Grievance in the World, that is Sin. As Sin was the Womb that brought forth Death, fo Death is the Tomb that buries Sin, fo God in his Wisdom causes the Daughter destroy the Mother; and hence it is that Death is put in the Believers Inventary of Goods, 1 Cor. 3. 22. Death is theirs. It is their Fathers Servant sent to carry them home to their Fathers House, a Pallace all bespangled with Light, where they shall figh no more, and which is infinitely better, shall Sin no more for ever, they shall be troubled no more with an ill Heart, nor a tempting Devil, they shall complain no more of Darkness, and distance from God, but shall fpend a whole Eternity in Praises, Doxologies and Halleluja's to God and the Lamb. Think on the bleffed Change, O Believer, that Death will make in thy Circumstances ere long, it will transport thee from a Cottage to a Pallace, from a Wilderness to Canaan, from a stormy Sea to a safe Shore, from a vile Dunghill to a glorious City, a City whose Walls and Foundations are of pretious Stones, its Streets of Gold, and its Gates of Pearl, whose Light is the Lamb, and whose Temple is God. Hast thou not cause then to love the Lord Jesus Christ, who has provided this City for thee, and found out a Way to it, who by his Death has unftinged Death, and by his Blood has paved a Way thro' its dark Valley for thee to walk in and fear no ill? O Believer fear not tho the Trance be somewhat Dark, the Passage is safe, and the End is Light, the Way is short betwixt thee and Home, it's but wink and fee God.

Lastly, Think often how holily and spiritually you will wish you had spent this Day, when you come to a Death-bed, and Death and Eternity begins to stare you closely in the Face, you will then begin to wish O that I had spent more of my Time, and especially of the Lord's Day, in Meditation and Prayer. O if God would try me again, how serious and diligent would I be? Consider on the other hand; what a pleasant Death-bed the Righteous will have, who have

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have spent the Sabbath religiously. What Satisfaction they will have in their review thereof, and what Comfort in the prospect of an everlasting Sabbath above, to which they are hastning: They will be rejoicing when others about them are weeping, they will be smiling when their Eye-strings are breaking and inward Strength failing. They will be longing to be with Christ, which is best of all. It was a choice saying of one near Death, My Head is in Heaven, my Heart is in Heaven, it is but one step more and I shall be all in Heaven; and must not the latter End of fuch be peaceable and pleasant? Many doubtless, with Balaam, would wish to die their Death, however ill they please their Life; many like that young Man, who faid to his loofe Companion after they had vilited holy Ambrofe on his Death-bed, and law how chearfully, he was triumphing over approaching Death, O that I might live with thee, and die with Ambrole. But it is vain to think to Dine with Satan and Lusts in this World, and hereafter to Sup with Abraham, Isaac and Facob in the kingdom of Heaven; for as a Man soweth, so hall be also reap.

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at a who have V. Another Subject of Meditation on the Sabbath Day, is the Saints everlasting Rest and Employment in Heaven; You are called this Day to have frequent Thoughts of it, since the Sabbath is an Emblem thereof, and serves to keep us in mind of it. Take care then, O Believers, to spend every Sabbath in the view of Heaven, and live every Sabbath as it were to be your last, and behave this Day as one that believes you may be in Heaven before the next Sabbath.

Let thy Worship this Day below, put thee in mind of that more perfect Worship above, where you shall see him whom ye worship, and enjoy immediate Communion with him. O the difference betwixt that Worship there, and ours here, is great; there is no Weariness there in beholding God, no Wandrings nor Excursions of the Heart from God, no Inclinations there to Drouseness or Sleep in Worship, no dull or low Conceptions of God, no deadness of Heart or

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Frame there, their Harps above are never out of Tune. their Hearts are always up, and fit for the high Praifes of God: There is no Note lower there than Glory to God in the Highest, every Saint sings his Halleluja's on the highest Key, and all of them join harmoniously in the Work of praising God with one Heart and Soul. Are Congregational Affemblies of Saints fo pleafant on Earth, especially when they jointly and melodiously fing God's Praise? O what will it be then when they all meet above in that great General Assembly of the Church of the first Born, together with the innumerable Company of Angels, and there with one Heart and Voice fing Gods Praises? How ravishing to hear that eternal Musick of the Bride-Chamber, that fweet Melody of the Church triumphant, where there is no jarring String, no displeasing Sound, no discord between Heart and Tongue, no Willows there to hang their Harps upon, no bad News there to be heard, no ad Sight to be feen, no Evil to be felt or fear'd to all Eternity. Poor discouraged Believers, are ye not troubled with ill Hearts and vain Thoughts, are ye plagued with wandring and wearying Hearts in Duty? These Complaints ere long shall be taken out of your Mouths, read Eph. 5. 27. The Church above bath neither spot nor wrinkle : Once the glorified Saints Faces were as black and wrinkled as yours, but now they have none: Once their Hearts were as bad as yours, but now they are as fixed Pillars in the Temple of God, they go no more out.

Take a view this Day by Faith of the glorious Company above, behold Christ upon his white Throne, Paul with his Crown of Righteonsness, and all the faithful Ones in Abraham's Bosom: How gloriously do they shine in the Kingdom of their Father? The Sun is a very glorious Creature, but it would be useless there, it would not be seen for the brightness of the Lamb, Nay, every Saint shall be as glorious as that Sun, Who can tell the Happiness of the Inhabitants of that Place, where every Head wears a Royal Crown, every Hand a Palm of Victory, every Eye o'restows with

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Joy,

Joy, and every Tongue, with Songs of Praise. OBS liever, think with thy felf, what a difference is betwixt thy State and theirs! Oh, I am fighing, they are finging, I am finning, they are pleafing God, I am groaning out my Complaints, they are trumpeting forth God's Praile, I am in Darkness and cannot fee God, they dwell in Light and fee him Face to Face. O my Lord, must I stay behind when they are gone, must I ly groaning and fighing here, while they are triumphing above dividing the Spoil? My Lord is gone and left the Earth, and entred into his Glory. my Brethren and Friends are gone to their bleffed Rest, and must I wander in the Wilderness, absent from Home, far distant from my Father and my God? Shall I be latished in this State? No, I will look after them with a longing Eye, I'll ly knocking at the Gate till God open to let me in; I'll still Pant, Breath and Cry, O Lord how long! How is my Pilgrimage prolonged? How am I detain'd in this Valley of Tears, wandring in the Dark, and can scarce get any fight of Canaan? When shall the Days of my Banishment be finished, that I may get home to my Country and Friends above? O when shall I fit at the Fountain-Head, and drink my fill of the living Streams that make glad the City of God?

O Believer rejoice in the Fore-thoughts of that Day, when thou shall meet with thy Father and thy Brethren, and when thou shalt see thy elder Brother on the Throne ready to pass Sentence in thy Favours. O how sweet will it be, when he is frowning and thundring against the Wicked, to see him turn and smile on me as my Redeemer? O what Love will be in his Looks? What Melody will that Sentence sound in my Ears, Come ye blessed of my Father, &c. How sweet will it be to meet with your godly Acquaintances, with whom ye prayed, praised and conversed here? O then may be rejoice together and lay, This Voice of Joy we now hear, is not like our old Groans and Complaints, nor like the Oaths, Curies and Represented our Ears were grated with on Earth. What

is become of our hard Hearts, our worldly unbelieving Hearts? Where are all our Lusts, Corruptions, Tentations and Burdens now? What is become of a Body of Death, indwelling Sin that ly on us as a dead Weight? What is become of the Churches Enemies we often complained of? They are all gone, they shall trouble you no more, you shall triumph over them, as Israel did on the other side of the Red-Sea, when they saw the Egyptians drowned and lying Dead upon the Shore: These Egyptians, O Believer, whom thou once sawest, to thy Grief and Trouble, Thou shalt see them again no more.

I might mention many other Subjects of Meditation proper for the Sabbath, such as the evil of Sin, the vanity of the World, the worth of the Soul, the Sufferings of Christ, the last Judgment, and many others which the Sermons you hear that Day will bring to your Remembrance, but fearing that I have been too tedious already upon this Head, I must pass them, and proceed to another private Duty necessary on the

Lord's Day, which is

IV. Self-Examination.

His Duty is near of Kin to the former, it being a fort of Reflective Meditation, the Mind turns inward and Communes with it felf, according to Pfal. 4. 4. It is absolutely necessary that we should take some Time to Commune with our selves, and ask what we are, what we have been, and what we have done, Fer. 8. 6. And is not the Sabbath a fit Time for this Duty, when we retire from the Noise of the World, and are not disturbed with secular Affairs? This is a most important Duty, and nearly concerns our eternal Well-being; but yet it is a Duty very much neglected : Many have lived fifty or fixty Years in the World, that never spent one Hour in communing with their own Hearts: There are many going out of the World: who never yet began to enquire why they came into it, and never yet asked the Question at their Souls, are you to flit hence, or

or. l when in a thing the N at Ni days tho' to th meet any i again his o rathe Week ter of whole think very ] while Case 1 have ! they i they I and C Parab] if he l that t fiderat felves, refolve and yo have a imitate it on t

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129 ] or live here for ever? Why came ye hither, and where are ye to lodge when ye go hence? Many live in a croud of worldly Bufiness, are hurried from one thing to another, leap out of their Beds to the World in the Morning, and from the World to their Beds again at Night, and so never find one Minute on the Weekdays to take their Soul aside; and for the Sabbath, tho' they have Time for it, yet such is their Aversion to the Work, they shift it all they can; and avoid meeting with themselves; they rather converse with any in the World than with their own Hearts. It is against Self-Love and Carnal-Ease for a Man to turn his own Accuser and Judge, therefore many would rather Drudge and Toil their Bodies whole Days and Weeks at the forest Labour, ere they spent one quarter of an Hour at this Exercise; and so they live their whole Lives Strangers to themselves. We would think it strange to hear of two Men that conversed every Day for fifty or fixty Years space, and yet all this while did not know one another; and yet this is the Cale betwixt many and their Souls, for as long as they have lived together, they are utterly unacquainted, they never turn inward to Converse with themselves, they have no ferious Thoughts about their own State and Condition. It is faid of the Rich Man in the Parable, Luk. 16. That in Hell be lifted up bis Eyes, as if he had never confidered nor bethought himfelf till that time; and indeed it is the want of retired Confideration, and Peoples ferious bethinking of themfelves, that is the Ruin of many Thousands. O then, resolve in God's strength, that in spite of the Devil and your own Corruption, ye and your Soul shall have a Meeting, and live no longer afunder; ye will imitate David, Pfal. 119. 59. you have free Time for it on the Lord's Day. O then take your Souls afide, and enquire into their State, fay, "O my Soul, where " art thou, art thou under a Covenant of Works or a Covenant of Grace? Dost thou belong to Christ's " Family or the Devil's? Art thou in the narrow or

broad Way? Suppose I should die this Night

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( 130 ) " (for God knows if ever I shall see the Motrows "Light) what Hope will I have in a dying Hour? Where will Death land me? Whether with God in " Heaven, or with Devils in Hell? Would Christ finile on me in the dark Valley; or be my Advocate God's Bar? Is there any faving Change yet es wrought on my Heart and Life by a work of Con-" version? God forbid I undergo my great and "final Change till this happy Change be wrought. "Can I fay I am not the Man that once I was, once I cowas blind but now I fee. Study and enquire into the Merks of the converted and unconverted, with the greatest Seriousness and Anxiety of Soul, and see which of them you can apply to your felf; cry that God may open a Window in your Breaft to let you fee into your own Heart and Souls State, and whatever ye be deceived in, beg it of him, that he may not fuffer you to be deceived in this Momentuous Point, where your Soul and your All is at the Stake. And if you find your felf in a bad State, Give no rest to your Eyes, nor slumber to your Eye-lids till in God's strength you refolve on a through Change.

Lafly, It is incumbent upon every private Christian on the Lord's Day to practife the Works of Charity and Mercy, both to the Souls and Bodies of Men. Study to promote the Edification of others by good Counsels, Instructions, Admonitions and Reproof. Comfort the afflicted, supply those that are in Straits, visit the Sick and those that are in Misery these are proper Duties on the Sabbath, and God is highly pleafed with them, Ja. 1. 27. If we practife these Duties conscienciously, we may both do Good and get Good, we may both give Direction and Comfort to the diffressed, and receive Instruction and Comfort to our selves, the we may not enquire at the Dead, yet we may learn many wholsome Lessons from the dying, and would to God that both the Perfons visiting and visited were more spiritual in their Converse than ordinarly they are, for then this Duty would be found very edifying and profitable: But if when we visit the Sick

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Sick this Day: we spend the Time in worldly Discourse and not for the spiritual Advantage of the Sick and others present, we profane the Sabbath instead of

fanctifying it.

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Do we see some oppressed by continual slumbering and fleeping, when Death is supposed to be near, to that they cannot think on their everlating State? Let this teach us to remember our latter End, and awake our Souls to their Work, while we are in Health.

Do we see others troubled with Rayings? Let it teach us to employ our Reason for our Souls Advan-

tage while we have the use of it.

Do we see some fadly discomposed with extreme Pains and Agonies? Let it mind us to dispatch our

Work while Health and Ease remain with us.

Do we observe their Sight failing, Tongue faultering, or Hearing growing worfe. O let this teach us to make a Covenant with our Eyes, and turn them away from beholding Vanity; and beware of abusing our Tongues now, while we have the use of them, and to employ our Ears for hearing spiritual in-Aructions.

## DIRECTION.

Concerning the special Order, Method, and Manner wherein the Duties of the Sabbath are to be performed.

HE Lord requires us not only to take heed to the Matter of our Duties, but also to the Manner of them, not only to do what is Good, but to do it As we must seek God in due Ordinances, so we must seek him in a due Order, 1 Chron. 14. 13. Very much depends upon the Circumstances of our Actions, therefore we must look narrowly to them.

That we may take a view of the Sanctification of the Sabbath complexly, and the Order and Circumflances of the Duties therein required. There are el challe

three Things to be confidered.

2. What

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What is requilite in order to prepare for the Sabbath before it come.

2. What is requisite in performing the Duties of the Sabbath when it is come.

3. What is requisite at the end of the Sabbath, or

when the Work thereof is over.

As to the first, That it is needful to prepare for the Sabbath, cannot be denyed, if we consider the word Remember prefixed to the Commandment, Remember the Sabbath to keep it boly, we must remember it before it come, so as to provide for it. Moses calls the People, Exod. 16. 23. to mind that to morrow is

the rest of the boly Sabbath.

Again, if we confider the nature of the Sabbathwork and our unfitness for it, Preparation will be found very needful; We are called this Day to make folemn and near approaches to that God who is a Glorious Spirit, and to hold Communion with him who is infinitely Holy; and is it not very necessary that we who are naturally Carnal, and much involved in wordly Bufiness thro' the Week, should endeavour to. abstract our Thoughts from earthly Things, that we may draw nigh to fo great a God upon his holy Day. Were we expecting a great Man to come to any of our Houses next Morning, we would cause sweep and cleanse the House and put all in order the Night befores On the Lord's Day we should be earnestly expecting the coming of the King of Glory to our Hearts and Houses, and therefore should be preparing for his Entertainment before hand. Antiently there were Laws obliging People to lay afide their Work at fuch a particular Hour on Saturday's Afternoon, that they might remember and prepare for the Sabbath. Likewife it was a Custom in some Places in our Fore-fathers Days (and continued in some Parts still) to have publick Divine Exercise and Worship on the Saturday's Evening, fo that at the ringing of a Bell for it People gave over their Work and repaired to the Church to worship God and hear some thing suitable and preparatory to the Sabbath; I cannot but commend this practice

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as a good Way to conclude and thut up all the Labours and Cares of the preceeding Week, and publickly to give God Thanks for prospering the Works of our Hands, and also to Confess and Mourn for the Carnality of our Hearts, and our little minding of Christ and Heaven in our weekly Business, and our manifold short Comings in our Duties, both to God and Man, and our forgetting and not practifing thro the Week the Sermons we heard the preceeding Sabbath. Likewise it is a good way to take off our Hearts from the World, and to compole and spiritualize the Thoughts for the Work of the approaching Sabbath; and also to pray and wrestle together for a Bleffing on the same, and for special Affistance to Ministers and People in the Duties of the Day, that the ensuing Sabbath, may be one of the best Sabbaths we ever had, and it it may be one of the Days of Heaven to our sails.

But more particularly the Preparation needful for

the Sabbath, confifts in those Things,

Business thro' the Week with such Prudence and Foresight, that it may nowise hinder or disturb us on

the Sabbath Day.

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aratice 2. Leave off your Work timeously the Night before, and go seasonably to Rest, that your Servants and you may be in case to rise early on Sabbath Morning, and not be drowsie or sleepy thro' the Day. It is a great Encreachment upon the Sabbath that some are guilty of, they sit up and work later on Saturday's Night, than any other Night of the Week, they ly longer on Sunday Morning than any other Day, they go sooner to Bed on Sabbath Night than any other Night, and they rise sooner on Munday Morning than any other Day of the Week. Now what is this but a grudging God his due Time, a wearying of the Day and making it as short as they can, and seeking to win it, if possible, from off the Saturday's Night and Munday's Morning.

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3. Call off your Thoughts timeously on Saturday's Night from worldly Cares and Business, that ye may think on the great Work of the approaching Day, and labour to put your felves in as solemn and serious a Frame as if ye were to die and step into Eternity and clear Compts at God's Tribunal, or as if ye were visibly to tryst and meet with God, and solemnly treat with him concerning your Salvation.

4. Look back on the bypast Week, and examine your Actions therein as particularly as ye can, and Repent for all the Sins thereof, whether Omission or Commission, and slee to the Blood of Christ to be cleaned from the Guilt and Filth of them, that so ye may be prepared to appear before a boly God, who is of purer Eyes than that he can helold Iniquity. O seek to get all Quarrels thro the Week removed, that ye may have a reconciled God to meet with upon the Sabbath.

5. Study to have a deep Sense of your Wants upon your Spirits, that you may get suitable Supplies for them upon the Sabbath. If ye were going to a great Mercat next Day, ye would be thinking the Night before, what ye wanted or needed thereat: The Sabbath is the great Mercat Day for your Souls, when ye may hear Chrst crying, as Rev. 3. 18. I counsel thee to buy of me Gold tried in the fire, that thou mayest be

rich, and white raiment, &c.

6. Think upon the great Delign of the Sabbath, the Commemoration of Christ's redeeming Love, and entertain serious and thankful Thoughts of the Goodness of God manifested in the glorious Work of Redemption: And with godly Nebemiah, Neb. 9. 14. Bless God for giving you the Sabbath, since it is such a

pleasant and profitable a Day for the Soul.

7. Beg earnestly for God' Help to sanctify the Sabbath, and that God may put you in a spiritual Frame for the Work thereof, and that ye may have Grace to live all your worldly Cares at the bottom of the Hill, while ye go up into the Mount to worship God, and return again to Him. Beg that the Sins of the bygone Week, and hind Pray for ed, blei Coun

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and the misimprovement of former Sabbaths may not hinder God's presence upon the ensuing Sabbath. Pray that Ministers may be directed to a suitable word for your Souls Case, that your Hearts may be prepared, your Enemies restrained, and God's Ordinances blessed, so that it may be a good Day, a Day in God's Courts, and better than a thousand else where.

And then having fo ordered and disposed Matters, lay your selves down to seep in Christ's Arms, and under his Protection, leaving your Hearts in Heaven, that when ye awake next Morning, ye may be still with God. Study to sleep as well as eat and drink to the glory of God. Go to Bed with this Design, that your Bodies may be refreshed and sitted to serve your Souls in the Service of God upon the ensuing Day.

As to the second Thing proposed, what Things are requisite in doing the Work of the Sabbath when it is come. This is a large Subject, I shall reduce all to

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1. What is necessary before the publick Worship.
2. What is necessary in time of publick Worship.

3. What is to be done after the publick Worship is over.

As to the first take these Directions,

I. When ye awake on Sabbath Morning, rejoice at the approach of this blessed Day, as the Birds chifp and sing at the dawnings of the Mornings Light, so let Believers account the Light of this Day sweet, as being a Day of signal Mercies, a Day of Communion with God, a Day wherein the Spirits Dews fall upon the Soul. As Abraham rejoiced to see Christ's Day, Joh. 8. 56. so ought ye this Morning, saying with the Psalmist, Psal. 118. 24. This is the Day the Lord hath made, we will rejoice and be glad in it.

II. Let your Souls be breathing forth holy Meditations and Ejaculations upon your very first awaking, give up and dedicate your selves wholly to God and his Service this Day, and betwixt your waking and rising, you may have such Meditations as these——— Of I could say this Morning with Isaiah 26. 9. With my

Soul

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Soul bave I defired thee in the Night, and with my Spivit within me will I feek thee early. - Let me this Morning awake early from Sin to Righteousness, I Cor. 15. 24. or that in Rom. 12. 11. 12. It is high time to awake out of fleep ---- The Night is far fpent, the Day is at band, let me cast off the works of Dankness, and put on the Armour of Light. Or, think on your awaking out of the fleep of Death, and rifing out of the Grave at the found of the last Trumpet, what a folemn wakning that will be? Or, think of God's Goodness to thee, that thou awakest in Life, Health and Safety this Morning, fay, "What a Mercy is it that God has kept my House from firing and falling on my Head, "that he has chain'd up Satan my Enemy, that he " could neither hurt nor fright me in a visible man-" ner? Many have lyen down this Night without " fleep, having been full of Toffings to the dawning " of the Day; but bleft be God, I have laid me down. " in Peace, I have flept and waked again, and my " fleep hath been refreshing. How would I value " this Mercy, if I were in Sickness and could not get "fleep? --- Many have lyen down and fleept, but " never waked again in this World, their first wak-" ing has been in Eternity, and O how fad if it be in " theFlames of Hell! But O what shall I render to the "Lord, that I wake again in the Land of Prayer, and " of Hope; and upon a Lord's Day Morning, wherein "I hope to hear again the joyful Sound, and fee his " Power and Glory in the Sanctuary.

If it is a Summer Morning when the Sun may be up and shining when thou awakest, then think Christ the Light of the World rose early this Morning from the dark Grave wherein he lay buried for my sake. The Sun of Righteousness was up this Day before the natural Sun,—Or think, This is the Day wherein God said, let there be Light and it was so: Is the Light so sweet, and is it so pleasant a thing for the Eyes to behold the Sun? "O how much more to see Christ the bright Morning Star this Day by the Eye of Faith, to see the Sun of Righteousness shining in the Firmament of Gospel

"Gospel Ordinances? Let me rise and prepare for " this Sight; O that my Eyes may be cleared, and the " Mote taken out of the Eye of Faith, that I may " this Day see him, in Comparison of whom, the Sun " is but a dark Clod of Earth. O my Soul rife from " the Earth this Day, get the Moon under thy Feet, " and cloath thy felf with the Sun, draw nigh to God " in Christ, and set thy Affections on things above; " thou art capable of Communion with God, do not " debase thy self in raking always in the Dunghill of " this World, in licking the Dust with the Serpent, " or feeding on Husks with the Swine, as if thou hadft " no higher End to ferve than the World. Why wilt " thou ly among the Pots, and wallow in the Puddle, "when Christal Streams are so near? Or think, " How happy are the Angels, who are ex-"empted from the Necessity of Sleep? They never " rest nor weary of God's Work, but praise bim Day " and Night. Behold the Sun never wearies to ferve " his Creator: How many thousand Miles has the Sun " travelled fince the last Night I went to rest, that he " might bring the Light of a new Lord's Day to me a "poor undeferving Creature? And, shall not I rife "with Chearfulness to celebrate this Day, and serve "my God and Saviour upon it? It is a Mercy the " Natural Sun is risen; but a far greater, that the Sun " of Righteousness is up, and hath ascended to his Me-" ridian, that he may the better diffuse the Influences " of Light and Heat upon poor cold and blind Souls, " fuch as I am .: I will get up this Day, and ly in his "Way as he passeth by, and cry with the blind Man, " Son of David, have Mercy upon me. Lastly, The Morning Sun may mind thee of the Danger of fecure Christles Souls. The Sun shone bright that Morning on Sodom that it was destroyed : Little did they think that fair Morning, that the Clouds would gather on a sudden, and drop Fire on their Heads: Neither knowest thou O Christless Sinner, what a Storm of Wrath may fall on thee before Night: Wherefore flee pre-

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of Christ's Righteousness.

HI. Rife fully as early this Day as on other Days: and be as foon at God's Work this Day, as you are at vour own Work on other Days: God is the best Master. his Work the sweetest, and his Wages the greatest. Yet alas there are many who ly long on the Morning of the Lord's Day, they are loath to rife and fall to God's Work; when they rife, they have not Time for fecret and family Duties before the publick Worship: So that they are either flightly performed, or wholly neglected. O carnal Sinner! Doeft thou think thy worldly Business more worthy of thy early Rising, than thy Spiritual Employment? Remember that Promise, Prov. 8. 17. They that feek me early [ball find me: In the Morning, the Spirits are most fresh and lively, and fittest for Contemplation and Prayer. We are told, Exod. 16. 13. That in the Morning, the Dew and Manna fell: Wouldest thou have the Dew of a Blessing to fall on thy Soul, and make thee as a watered Garden? then rife early to wait for it. This was the Practice of the Saints, 70b rose early and offered his Sacrifices, Job 1. 5. David prevented the Dawning of the Morning with his Prayers, Pfal. 119. 147. Chrift rose early this Day before the Sun. And the 92 Pfalm, which is entituled, A Song for the Sabbath Day, faith, It is good to frew forth God's loving Kindness in the Morning. Timeousness at God's Work on this Day, or Diligence in it, will not prove prejudicial to Health; for fince God hath pronounced a special Bleffing upon the Sabbath, you have Ground to expect that less Sleep, Food and Refreshment, than at other Times, will be bleffed for your Support in his Work, and that you shall live in the doing thereof.

IV. When thou art up, haften to put on thy Cloaths, and spend as little Time this Day in dreffing thy self, as possible, that you may have Time for secret Duties, and retired Converse with God. But since the Body must be cloathed this Day, let your Thoughts be well imployed in the Time thou art doing it: Think on Sin, that

Bod have Vou ther well fine Worl Goat as ot Glori Thio Righ folen you i of vo Fathe teous full the C Fefus accep this I ware God is no puttin that a and q Price, about Spiritu may t than t Pfalm them, ye wa

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God, a

( . 139 was the Cause of your Soul's Nakedness, and of your Body's Need of Apparel. Remember from whom you have your Cloaths, to cover, keep warm, and adorn your Body's, even from God, it is his Wool and his Flan: therefore give Thanks to him for your Raiment; as well as your Food. And the your Cloaths be not to fine as ye would wish, yet mind, that these of whom the World was not worthy, wandred about in Sheeps Skins and Goats Skins: And if you be not so outwardly Solendid as others, feek that Decking which will make you all Glorious within. When others are following vain Fa-Thions, feek ye to be covered with the Robes of Christ's Righteousness. And since you are this Day to make a folemn Appearance before God your Heavenly Father, you must be sure like faceb, to come in the Garments of your elder Brother, otherwise ye cannot expect your Father's Bleffing. Put no Confidence in your own Righteousness, for it is no better than Raggs, of a Garment full of Holes, the least whereof is sufficient to let in the Curse of God upon you. Therefore, put on the Lord Fesus, if ye would this Day appear before God, and be accepted of him. Take Care also that your Bodies this Day be gravely and decently apparelled, and beware of Pride and Vanity this Way, if ye would have God to own you; the Adorning which he recommends, is not that of plaiting the Hair, wearing of Gold, and putting on of Apparel, but the kidden Man of the Heart, in that which is not Corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God, of great Price, I Pet. 2. 3, 4. Take Care whatever you be doing about your Bodies, that your Hearts be imployed in spiritual Meditations: Do you comb your Head? You may think how numerous your Sins are; they are more than the Hairs of your Head, so that none can reckon them. Pfalm 40. 12. And to be fure, if ye cannot reckon them, you are far less able to reckon for them. Do ye wash your Hands? Think on the Necessity of washing your Hands in Innocency, that fo ye may compass the Altar of God: For these that would ascend the Hill of God, an' wand in his holy Place, must have clean Hands,

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( 140 )

and pure Hearts: Holiness both in Heart and Life, is absolutely needful, in Order to our enjoying Commu-

nion with God in Ordinances.

V. As foon as possibly thou canst, retire this Morning for the Duties of secret Prayer, Praise, reading the Word, Meditation, and Self-Examination. Much of the Sabbath, and especially the Morning of it, should be spent in Praising and Thankspiving, upon Account of God's Goodness both Common and Special, manifested in the Works of Creation and Redemption. It is a most neceffary and proper Duty, to shew forth God's loving Kindness on the Sabbath Morning, Plalm 92, 2. Thanksgiving is the great End of the Day, and of the Mercies of it; the redeemed of the Lord, ought this Day to fing, His Mercy endureth for ever, Psalm 107. 2. for God sent his Son to redeem us for this very End, that he might have from us the Praise of the Glory of his Grace, Ephes. 1. 6, 12, 14. And if you deny him Praise, you do what you can to disappoint him of the Design of this wonderful Work: Many serious Souls think the Sabbath should be spent only in Prayer, Mourning, Mortification, &c. and almost wholly neglect the Duty of Praise, which ought to be the Principal. and wherewith God is best pleased. Remember that Praise is not only the End of the Day, but the End of your Lives; yea, the Design of all God's Works: God made Man the Tongue of the Creation, to trumpet forth aloud, what the rest of the Creation do but silently whisper.

Before I proceed further, I shall give some special Advices concerning the Duties of secret Reading, Prayer,

and Self-fearching.

I. As to the reading of God's Word, if ye would do it with Profit, then, I. Look up to God for his Bleffing upon it, when you begin, pray that he may open your Eyes to see the Wonders of it, and that he may open your Ears and Hearts to bear and comply with it as the Voice of God.

2. Read the Word with folemn Attention and Reverence, as if Febovah himself stood by and spake these Words unto thee, for Reading is a Kind of holy Con-

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would cry, for the W Prayer long P not rec

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ference with God, and therefore ought to be gone about with a holy Awe and Concern: I do not mean that this Reverence is to be shown to the Paper and Print, but the Matter contain'd therein, tho' even these, as the dead Bodies of Saiuts, ought not to be used dishonourably, as I have heard some graceless Merchants do, by rolling up their small Wares in Leaves of the Bible. Is this like the Practice of the antient Martyrs.

honourably, as I have heard some graceless Merchants do, by rolling up their small Wares in Leaves of the Bible. Is this like the Practice of the antient Martyrs, who made more Account of a leaf of the Bible than of a Treasure? And indeed the Leaves of the Bible, in some Sense, are the Field where the Treasure is hid, and the Pearl of Price may be found: They are the swalling Cloaths of the holy Jesus; and therefore in

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3. Have an Eye to Christ in every Thing ye read, for he is the End, Scope and Substance of the whole Bible,

and every Thing in it is reducible to him.

4. Read it with Application to thy felf, as if God spoke to thee by Name and Sirname in every Line of it. Read it as if it were a Letter sent straight from Heaven to thee, to warn thee against Sin, and to perform the to Faith and Holiness.

5. Mark the special Passages of the Word, either these that are most Important in themselves, or most Applicable to us. Mark the Duties enjoined, and Sins forbidden, with the Promises to the one, and Threatnings against the other: Fasten these upon your Memories, and hide them in your Hearts, meditate on them, and pray that God may keep them in your Minds, rea-

dy for Ule against the Time of Need.

II. As for fecret Prayer, take these Directions, if ye

would speed in it.

1. See that ye be new Creatures and born again, if ye would pray aright, a Child while in the Womb cannot cry, so no more can you cry, Abba, Father, while in the Womb of a natural State. An unconverted Man's Prayers, are not accounted Prayers before God: The long Prayers which Paul had, while a Pharisee, were not reckoned Prayer at all, but when he is a converted

Man.

Man, we are told then, with a Behold, that he prayed, Acts 9.

2. Be frequent in this Duty, for your Needs are many; God hath erected the Throne of Grace for the Time of Need, Heb. 4. 16. And he hath left the more Needs upon us, that he may the oftner hear from us; he loyes to hear his Peoples Voice, and great Need have we to let him oft hear of it; for we have many Lusts to be subdued, many Graces to be strengthned, many Doubts to be resolved, and many Grievances to be redressed: Therefore be frequent in your Addresses to God. Frequency begets Familiarity, and Familiarity Considence, we go holdly to his House, we often visit.

3. Affect Privacy and Retirement in it, strive to let no Ear hear but God's; for his Ears are open to the most whispering Prayers that can be put up: Not that we should be ashamed of our Duty, but that we may evite Misconstruction and hide Pride from our Eyes: For when there is a Desire that Men should take Notice of our Prayers, God takes no Notice of them, unless it be to abhore and reject them. But if you be so circumstanced, that you cannot pray without being observed, you cannot help it; for it is better to hazard the Censure of others, than the Neglect of Prayer: Only take Care there be no Ostentation in the doing of it.

4. Pray with holy Awe and Reverence of God, before whom ye fift your felves: Labour for as much Devotion and Seriousness in Prayer, as if ye were taken up and presented before God on his royal Throne, with Millions of glorious Angels ministring to him; or as if ye saw Death and the Grave on the one Hand, and Heaven and Hell on the other; or as if ye heard the Saints singing in Heaven, or the Damned roaring in Hell: Do ye not believe these Things as well as if ye saw them? And why are ye not as serious as if ye did see them?

5. Study to pray in Faith, eying the Power, Mercy, and Promise of God, and relying upon the Mediation and

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and Righteoutness of Jelus Christ; for these who pray thus, shall not teek God in vain. This Kind of Prayer is like Jonathan's Bow, 2 Sam. 1. that never returns empty.

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6. Pray with Fervency and Importunity: Why? for ought ye know this may be the last Sabbath you may see, the last Sermon you may hear, and the last Prayer you may put mp, pray therefore as a dying Man would and should do: Remember how fervent ye have seen some dying Persons in Prayer, and labour for the same Frame and Fervency. You ought this Day, like Samson, Judg. 16. to bow your selves with all your Might in Prayer, to pull down the Pillars of Dagon's Temple, and the strong Holds of Sin in your Souls. List up your Hearis with your Hands to God in the Heavens, and stirr up your selves to take hold of him: Cast your selves down at his Beet, and say as once a great Man did to his Prince, I am resolved never to rife till I obtain Mercy.

7. Use Arguments with God in Prayer, either taken from God's Power and Mercy, or from your Milery and Necessity: Doest thou doubt if thou be converted? then ly fobbing before God, like that Leper, Matth. 8. Lord, if thou wilt, thon canst make me clean, q. d. Lord, thou mayest to as thou wilt, but this I know, tho' thou shouldest never help me, that thou can do Thou hast Power enough, year, it is easie for thee, and will be no manner of Trouble to thee to change my Heart, and give me an Alms of Mercy. Thou haft Mercy as well as Power; I have heard a good Report of thy Mercy, Fhat the King of Israel is a merciful King, and delights not in the Death of a Sinner, and that bis Mercy endures for ever. Lord, here a poor condemned Rebel come in upon the Proclamation, to accept of the King of Heaven's Indemnity: I lay my felf at thy Feet, content to accept of Mercy upon any Terms; Haft thou not one Blessing for mee, even for poor mee, O my Father? If there be not enough of Merits to faveme, I do not feek Salvation, but in him I know there is a Fulnels of Redundancy, a Treasure that cannot be emptied. And Lord, art thou not willing as well as

able? Halt thou not opened thy Side, that I might look in and fee the Yearning of thy Bowels, yea, I have heard them many Times founding towards loft Sinners : Why then should I go dwell with everlasting Burnings? What Profit, Lord, is there in my Blood ? The Dead cannot praise thee, they that go down to the Pit, cannot celebrate thy Goodness. Is it not better to make me a Friend, than let me be an Enemy? Is it not better that I should eternally sing thy Praise, than live for ever blaspheming thy Name? Lord, what shall I do to be saged? Is there no Balm in Gilead for a wounded Soul? Is there no Hope for a diffressed Sinner? Is there no City of Refuge for a pursued Criminal? Lord, I am come like a starving Beggar to the last Door for Relief, if thou help me not, I must perish at thy Threshold, I can go no further. Could we believingly make Use of such Arguments as these, Christ's pityful Heart would burst out in midst thereof, and say to us as to the Woman of Canaan, Matth, 15. O Woman, great is thy Faith; be it to thee, even as thou wilt.

8. As on Sabbath Morning we should address God with more Solemnity and Intenseness, and with greater Length than ordinary; fo also with special Petitions for the Day ---- I. Pray for your selves, that God may give you Hearts and Frames, to fanctify a Sabbath to the Lord, that he may prepare your Hearts for hearing, strengthen and fanctify your Memories, go alongst with you to the Sanctuary, and allow you his Presence there: There is no bealing Virtue in the Waters of the Sanctuary, unless the Angel of his Presence descend and move them; therefore fay as Mofes faid, Exod. 22. If thy Presence go not with me, carry me not up bence. fatisfied with nothing this Day but his Presence. Cry as Isa. 64. 1. Oh that thou wouldest this Day rent the Heavens, O that thou wouldest come down, that the Mountains might flow at thy Presence.

2. Pray for him that dispenseth the Word, that God may open to him, both a Door of Utterance, and a Door of Entrance; and particularly, that God may direct him to speak something that may be suitable to your

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Case: It is a great Loss to your selves, as well as to Ministers, that you pray so little for them; What is the Reason that many Times Ministers are straited in Delivery, do not reach your Hearts, nor speak closely to your Case, it is because ye pray not for them, mind that sad Threatning, Ezek 3. 26. Can yo expett a Bleffing on your Food, when ye will not so much as seek it from God?

3. Pray for the whole Congregation, that the Sabbath may be a Day of the Son of Man, and a Day of God's Power unto them: Pray that Christ may mount the white Horse of the Gospel, gird his Sword on his Thigh, and ridein Triumph among them, That the Arrows of his Word may be sharp and pierce Hearts: That some may be Convinced, others Strengthned, and others Comforted: Pray that God's Word preached, may not only be as a lovely Song to the Hearers, as Ezek. 33. but also as a lively Song to them, that many may have it to say, as David Psal. 119. 50. Thy Word bath quickned me.

Laftly, You must take Care that your secret Prayers on Sabbath Morning, be early and seasonable, that they interfere not with Family Worship, which ought this Morning to be timeosly performed before the publick Worship begin, for one Duty must not justle with another, every Duty is beautiful in its Season. And in Family Prayer you must be more solemn, and particular, than at other Occasions, our Sacrifices this Day

ought to be doubled.

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Having this Morning put up your fervent Prayers to God, you ought to look and wait for a Return of them through the Day; a wife Merchant that sends a Ship to the Sea, will enquire after her, Prayer brings your Food from afar, look what becomes of it: If you present a Petition to a Prince, you wait what Answer will be returned, and are ye not much more concerned in this Case to do it? If ye look not after your Prayers, it is a Sign you have little Sense of your Needs; little Sense of the Burden and Yoke of Sin; little Sense of the Preciousness of Christ, or the Excellency of these Mercies you have been seeking. You ought this Day to be able

able to lay; as Pfalm 25. 5. On thee do I wait all the Day. Your Souls thould be still panting after God and the Light of his Countenance, laying, O that I may this Day behold the Beauty of the Lord, O that I may fee his Power and Glory: O that I may taste that he is Good: O that I may bear his Voice, may bear his Image, he brought into the Chamber of Presence, and see him through the Lattess of Ordinances.

If you would have a gracious Return this Day, ye must be looking above Ordinances and Duties to him, who is the Dew to Ifrael, and expect the heavenly Rain from himself, otherwise your Fleece will remain dry, for all that Men or Angels can do. Therefore plead with God that he will bless and concur with the Means, and breath upon your dry Bones, without which

the Breath of Men can never make them live.

III. As to the Duty of Self-fearching, it is very necessary on the Sabbath Morning, in Order to prepare

your Souls for the Work of the Day.

1. Enquire into your State, try whether ye be in Nature or Grace, that when ye hear the Word, ye may know what belongs to you. For, if ye be ignorant of your Condition, you may apply Promifes for Threatnings, conclude for Heaven, when ye are Heirs of Wrath, perswade your selves of the Love of God, when ye are in a State of Emmity.

2. Enquire into your particular Necessities, what are these Wants ye would have supplied by the Word, these Sins and Lusts ye would have slain by it, what are these weak Graces ye would have strengthned by it, what are these Doubts ye would have resolved by it,

and thele Heart Plagues ye would have cured.

3. Enquire into the Frames of your Hearts, and see if they be duely qualified and disposed for attending the publick Ordinances.

Question, What fort of Hearts ought we to bring

with us ?

Answer t. Bring humble Hearts, consider that ye are Pieces of mean and vile Dust, venturing into the Presence of an infinitely glorious God, to hear the Voice of the Lord

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Lord that is full of Majesty, and solemnly to converie with him, before whom the Angels wail their Faces.

2. Bring soft Hearts, that the Word may make some Impression on them, for an Arrow shot against a Stone sticks not, but falls to the Ground: Labour to get the fallow Ground of your Hearts plowed up and broken, before ye come to receive the Seed of the Word, according to Hosea 10. 12. If ye would have the fallow Ground plowed up, ye must seek the Lord by fervent and Heartbreaking Prayer.

3. Bring Hunger and Thirst with you to God's Banqueting-house, bring a deep Souse of Soul Wants and Necessities, and longing Defires to meet with Christ in the Ordinances: For, he fills the Hungry with good Things,

when the Rich are fent away empty.

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IV, Search into these Lusts and Evils that hinder the Success of Ordinances, cast them out, and guard carefully against them. If ye would have God this Day to hear your Prayers, and accept of your Sucrifices, ye must regard no Iniquity in your Hearts, ye must throw out all Bosom Lusts and Idols. Christ faith to you this Day, as once he did to Judas in another Case, John 18. 8. If therefore ye seek me, let these go their way: Let your Pride, Worldhiness, Prejudice, &c. go away, for they barr Christ out of the Heart.

the World, that ye may with your whole Souls this Day attend upon God, fay to the Cares of the World, as Abraham to his Servants, Gen. 22. Stay ye here till I go yonder to worship God: Suffer not a vain thought this Day to take up its Lodging in your Heart, according to Jerem. 4. 14. It is faid of Bernard, that when he came to the Church-door, he would say, Stay here all my earthly Thoughts: Nay, say this also before ye come from Home. Worldly Hearts will hinder you from getting Good of the Ordinances, they will make the Church like the Market-place to you, full of Tumust and. Distraction: They will make such a Noise and Buzzing in your Ears, that you cannot hear; on they will make you wander in Time of Hearing, as these,

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Exek. 33. 31. Nay, they will make you weary of all

Sabbath Work, as thefe, Amos 8. 5.

felves, your Duties and Performances, count all these but Dung and Loss for the saving Knowledge of Christ.

For, if ye lean any Ways upon your Prayers and Preparations this Day, as any Piece of Righteousness before God, this will marr your Access to God this Day, and and make the Ordinances prove dry Breasts to you.

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3. Throw out all Prejudices against Ministers, and against the Laws of Christ, and with Meekness lay your Earland Heart open to receive Instruction, saying with Paul, Lard, What wilt thou have me to do? And with

Samuel, Speak Lord, for thy Servant beareth.

4. Guard against Doubtings concerning the Truths of God and Mysteries of Religion: Let us captivate and subject Reason to Faith, and deal with it, as Joshua did with the Gibeonites, he made them Hewers of Wood and drawers of Water for the Service of the Temple: So let us make Reason subject to Faith, and serviceable to Religion; but noways as a Standard for examining its

Mufferies by, fince they are above its Reach.

5. Beware of erroneous Principles, for these will marriable Good of Ordinances to you, while there is an Errour in the Foundation, you cannot be built up in the most bely Faith: Christ bids us be wise as Serpents; And Serpents (they say) whatever Injury is offered to them, their great Care is to preserve their Head. Let it be our great Care then, not only to preserve our Hearts and Hands from Sin, but our Heads from Errour, especially when there are so many false Teachers going Abroad, seeking to percert the Simple, by fair Words and false Speeches.

Beware likewise of Schism and Division, and guard against these who are Instruments to divide and scatter Christ's Sheep: Do not stragle from Christ's Flock, but abide closs by the Place where the good Sheeperd feeds his Flock, and makes them to rest at Noon, and do not turn aside after the Flocks of the Companions, Cant.

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I refer the handling of the Duties of Masters of Families, as fuch, till afterwards, only, it ought to be their Care early to call their Families together to pray with them, and praise God; and to cause them rise as early this Day'as others: Let not your Servants and Children waste away this Morning in Sleep and Idleness, but call them up as early to God's Work this Day, as ye do to your own upon other Days. Yea, and they have great Work to do this Day, therefore rife early to it, as the Israelites did to the besieging of Fericho. It is faid, Josh. 6. 15. That on the seventh Day they rose early, about the Dawning of the Day, and they became Masters of the City that Day. Have not ye the strong Holds of Sin (as they had the strong Walls of Fericho) to batter down this Day, and ought ye not as they to rife early in the Morning to the Work? If ye would triumph against Night on the Sabbath, begin the Siege early. Also, ye would notice that all in your Families attend Family Worship this Morning; and ye should exhort your Children and Servants to prepare themselves for the publick Worship, by the Performance of fecret Duties, particularly, Reading and When ye are at Meat this Morning, shew by holy Speeches that your Minds do not forget the Work of the Day; "check playing and idle Words in Children and Servants, fuffer none of them to ablent from the publick Ordinances, except in Cases of Necessity. Tho' Children be young, yet bring them with you, for they are capable of getting Good by the Word sooner than we are aware. The Scripture takes several. Times Notice of little Ones in the folemn Assemblies, Deut. 29. 11. Ezra 10. 1. Acts 21. 5. If we lay our Children by the Pool fide, who knows how early the Spirit of God may help them in and heal them? Take your Families alongst with you to the Church, leave them not behind you, to come stragling to the Church after Worship is begun, nor allow them to drop away before it, be ended. This is very undecent and diforderly, ye would not allow them to do fo with Respect to your Work, if ye were going to the Harvest Field,

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ve would not fuffer them to come or go when they pleafed, no, ye would oblige them all to be ready timeoully, to come forth together, and fall to their Work at once, and tarry till they loofed from work together, and should ye not be as much concerned for God's Work, as for your own; for the Bulinels of Eternity, as for the Affairs of Time.

In the next place, I shall give you some Directions in your coming to the Church this Day, while you are on the way to it, proper, especially for you whose

Houses ly somewhat remote from it.

Having dreffed your Souls, as well as may be this Morning, according to the forefaids Directions, go forth, watching over your Hearts and Senses, having the lively Impression of Gods Eye upon you, and believing that he takes special Notice of all your

Thoughts, Words and Actions this Day.

If you walk in Company with others, take Heed to your Words, that they be favoury and fuitable: O that People would guard against worldly Discourse in their going to the Church ( which very much discomposeth the Heart for the publick Worship ) and would talk of spiritual Subjects, of the Design and Work of the Day, and encourage one another to it: How pleafant would this be? This was the ancient Practice of God's People, Zech. 8. 21. And we see how much David is taken with it, Pfal. 122. 1. I was glad when they faid unto me, Let us go into the House of the Lord, q. d. It was the most pleasant Sound I heard all the Week through, to hear People encouraging one another to affemble to God's publick Worship, in God's House, upon God's Day. This to him was the most pleasant Journey ever he went, he was not backward to it, he did not weary of it; nay, it was the Joy and Life of bis Soul, he was glad of it: How few among us are in this Frame ! Alas, in flead of it, there are many in our Day, glad of any triffling Excuse to stay them at Home, or take them away from the Afternoon's Sermon. Ballon Clad

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If you be trysted with carnal Company, who favour nothing but the World, it is best for these to retire from them to thine own Meditations, lest thou be infected with their carnal and corrupt Communications: For even a Peter when he is conversing and watming his Hands with the Enemies of Christ, his Heart turns Ice cold and frozen to Christ his Master, till a Love-blink from the Sun of Righteousness thawed it again.

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If better Meditations offer not to thee by the Way,
I shall furnish thee with some very suitable from actural things, which are the Objects of your Senses.

If it be in a Winter Morning thou goest out, when the Sun is bur rising, think, if one Sun make so bright a Morning, what a strining Morning will that be, when Christ with all his bright Angels and Saints, shall break through the Glouds, when there shall be as many Suns as we see Stars in a Winter's Night? O! shall I be one of these, that shall some as the Sun in the Kingdom of my Father?

If it be in the Spring Time, and when a pleasant Rain is falling on the Grafs and Corns, think, the Sabbath should be a Grow-day for Believers: This Day, God is as the Dew to Ifrael, O that my Soul may grow as the Lilly, and revive as the Corn. Othat I may grow inward in Sincerity, and curward in good Works, downward in Humility, and upward in Heavenlimindedness. Let the Doctrine of God's Word this Day, drop on my Soul, as the finall Rain upon the tender Herb, and as the Showers upon the Graft, that I may wax taller in Grace, and fronger in Faith and Love. This Day I should be going from Strength to Strength, according to Pfalm 84. 7. As the Bee is bulle in going from Flower to Flower, still gathering Honey as the paffeth, fo should I this Day go from Duty to Duty, from one Ordinance to another, from Praying to Reading, from Reading to Hearing, from Hearing to Meditating, still gathering Grace and Strength as I go.

Doff thou look to the Heavens, think I have my Saviour and my All there, there is the place of Imy

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everlating abode: Sense tells me what the out-side of it is, yet that spangled Roof over my Head, is but the Pavement of that glorious Palace, where I shall enjoy my eternal Sabbath, and my everlasting Rest in Christ's Bosom. O my Soul, yonder is Gospen, the Region of Light, yon twinkling Stars, shining Moon and staming Sun are as but Lanterns hanging out at thy Father's House, to light the while thou walkest in the dark Streets of the Earth, little dost thou know the Glory, Mirth and Joy that are within, O what are worldlings Joys to them? O let my Affections and Desires this Day mount thither, that this may be one of the Days of Heaven to my Soul.

Again, think the Lord hath spread out the Heaven as a Curtain, Pfal. 104. 2. and notwithstanding of its rapid Motion, this Curtain hath continued spread near these six thousand Years, and not one hole is to be seen in it to this Day! Is not Heaven then a safe Place for me to lay up my Treasure in, where none can break thro and steal it from me; O that my Portion and Treasure may be there, That where my Treasure

fure is, there my Heart may be alfo.

Doft thou fee the Clouds, think on the Day when Christ will rend and break thro them, as he went up triumphing in a Cloud to Heaven, in like manner he shall come again. Are the Heavens of such bright and pure Matter, think on the Purity of the Inhabitants thereof, there is no room, no not a foot breadth for impure Persons in the heavenly ferusalem, where the Gates are of Pearl, no profane Sinner, no unclean thing shall enter there.

When thou walkest on the Ground, think this whole Earth is but my Father's Foot-stool that he hath given me to tread on, O how glorious then must his Palace be? Yet it is mine in Christ. —— Again, this Earth bangs upon nothing, Job 26.27. O shall I be so foolish, as to hang my Hopes upon that, which hangs on nothing. —— Again, wonder at God's Power and Faithfulness, that notwithstanding it hangs as a Ball in the Air; and hath had many dreadful Tempests up-

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on it, and terrible Earthquakes within it, yet God hath kept it from moving out of its place near these

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Dost thou tread upon the Grass, think how God calls thee thereby to remember thy fading Life and withering Condition, every step thou makest, Isa. 40. 6. All Flesh is Grass, and Death is coming with his Sythe to mow down this Grass: And the fome Grass escape the Sythe in Summer when it is fresh and and green, yet the winter Frost will wither it away; so the thou escape the Sythe of Death in the Summer of your Youth, yet the Winter of old Age will come and wither you.

Dost thou pass over a little Brook or Rivolet in the way, think O if I could say this Day with the Psalmist Psal. 42. 1.2. As the Heart pants after the water Brook, so panteth my Soul after thee, O God; my Soul thirsteth for God, for the living God, when shall I come and appear before God?

Doft thou go up an Ascent, think the way to Heaven is all up the Hill, Pfal. 24. Lord strengthen me to climb it, without fainting or sliding back, O that my Soul this Day may be ascending to God, and God may

be descending to me.

Dost thou behold the Sea, wonder at the ebbing and flowing of it, and at God's Power and Goodness that sets restraining Bounds to it. How easily might that Power that makes it to flow twenty Foot, make it flow two hundred Foot? and so it would overflow our Sea Towns and adjacent Coasts, but the Lord's Good-

ness commands it back again by its Ebb.

Dost thou see a Ship in the Sea, think Christ's Church is compared to a Ship, this World is the Sea thro' which she sails, Believers are the Passengers, God is her Pilot, the Angels are her Rowers, Faith is the Helm, Hope is the Anchor. For a Mast, she hath in midst of her erected the saving Tree of the Cross, the Graces are the Sails hanging thereon, the Spirit, is the wind that fills them, but Christ alone is the Bottom that carries all safe and sure to the Heaven of eternal Rest and Felicity. O let my Soul lean upon no other

Again, think how mercifully Christ ther Bottom. delivered his Disciples when toffed in a Ship on the Sea in a dark Night. --- My Soul is a little Ship, often ready to be overwhelmed with the Waves of Tentations, O then when it is in this Danger, let me awake Christ by my Prayers. ---- Again, as it is faid of the Mariner with respect to his Ship, that he Tails always within four Inches of Death; fo it may be faid of the Soul in relation to the Body, that it lives Hill within four Inches of Eternity; if these earthen Veffels break, then our Souls are immediately let a drift into the bankless and bottomless Ocean of Eternity. Lord let not my Soul launch out into that Deep, while I am uncertain whether it fink or fwim.

Doth it rain upon thee while the Sun is faining? Think if the Sun of God's Countenance shine on me, I may be well content to be wet with some Rain of Affliction; this easily doth Counter-ballance any other

Trouble. Art thou drawing near to the Church, then put up some fervent Ejaculations and Prayers for God's Bleffing and Presence, say as Abraham's Servant did, when he came to the Well of Water near the City, Gen. 24. 12. O Lord God I pray the fend me good speed this Day, Let me not miss my Errand; let it be the Day when "Salvation shall come to my Heart and House, let it be the Day of my new Birth, the Day when my " hard Heart will be broken, let it be a Day to be had in everlasting Remembrance. --- As I am drawing " nigh to thy House, Lord draw nigh to my Soul, and " let me have a Meeting with thee this Day. As " thou art to knock at the Doors of my Soul by the "Hammer of thy Word this Day, Lord come and make a patent Doors for thy felf, and command thy loving "Kindness to break in. Lord open my Eyes that I may see the wonders of thy Law, open my Ears that I may hear the charming Voice of the Son of "God; open my Hear: that the King of Glory may enter in, and open my Lips that my Mouth may " fhew forth thy Praise. Doft

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rits, t God. J Dost thou come within fight of the Church? Let thy Heart rejoice to see Ferusalem a quiet Habitation, and pray that God may still create a Cloud of Defence upon every dwelling place in Mount Zion, and upon all her Assemblies, and that the Mountains of the Lord's House may be exalted above all Mountains. We ought to be much concerned for the Church, and prefer Ferusalem above our chief Joy; let us do in a spiritual Way what Simon Maccabeus did in a natural, who with three Years Labour took down the Top of Mount Acra in Ferusalem. that no Hill there might compete in height with the Temple of God; so let us cause the greatest Mountain of secular Interest, vail to the Mountain of the House of the Lord.

Do'ye see a poor Man begging by the way? Let it awaken your Gratitude and Thankfulness that ye are not in his Case and he in yours, and that ye are not begging from him, instead of his begging from you. Hearken how importunate some Beggars are, with what warm and feeling Expressions do they plead? They uncover their Sores, and shew their Maladies, and use all Methods to move our Compassions: When we think to put them off with Excuses or Refusals, yet they follow us, and by their Importunity draw an Alms from us; then think with your felf, O why do not I thus with God? Why am I so careless in seeking an Alms of Mercy from him? Is not my Need greater than any Beggars? Is not the Alms I am feeking far better? Is not the Fulnels and Pity of the Giver infinitely more? And shall I be fo formal and lifeless in Prayer? It was a goodCounsel of one that bade People learn to pray of Beggars.

As it is one of the Duties of this Day to make Collections and bestow Alms for the relief of the poor, so ye would take heed that ye perform this Duty in the right Manner, that ye do it not for the praise of Men, but for the Glory of God. Pray that your Alms may be perfumed by the Incense of Christ's Merits, that they may be a sweet smelling Sacrifice unto God. Would you have a bountiful Alms from God this Day

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( 156 Day, then give liberally to his Poor. Remember Christ's Eye is upon you, and noticeth from Heaven what every one casts in to his Poor this Day, as well as he noticed the poor Widows casting in her two Mites into the Treasury, when he was here upon Earth: Tho' you have not much to your felf, yet you are bound to give some what; and if it be given in Sincerity, God will graciously accept of it, tho' it be but two Mites, Be sure this will never break you, nor waste your Substance, but rather increase it and obtain a Blessing I pity those miserable Persons who want not Money to to Tipple and Drink with, but yet have none to bestow upon God's Poor.

II. I proceed to the fecond thing proposed, what is necessary to be done in time of publick Worship,

and when we enter into the Church.

1. Keep thy foot when thou goest into the House of God, Eccl. 5. i. e. look to thy Thoughts and Affections, which are the Feet of the Soul, by which Men go to God, and walk or converse with him; have awful Impressions of God's greatness into whose Presence ye come, and a deep fense of your Vileness and Unworthiness to appear before him; and be putting up Ejaculations to God for Acceptance in Christ Jesus. I do not mean that ye should stand up (as some do.) to private Prayer in a publick Way, as the Pharifees did of old in the Synagogues, to be seen of Men, for which our Saviour reproves them, Matth. 6. 5. 6. telling us that secret Prayer should be performed in a lecret Manner. And far less should this be practised (as fome do) when the Congregation is employed in other Worship, for this were a confounding of Wor-Thip, and unacceptable to him who is the God of Order, and is plainly reproved by the Apostle, I Cor. 14. Alas, it is to be suspected of many that do so, that these are all the Prayers they use on Sabbath Morning for preparing themselves or their Families for the publick Worship. But if you come in before Worship be begun, it is very proper you have your private Ejaculations, and be lifting up your Thoughts to Heaven

in a pr your S fwer to i King Lord I thy Hon tryft u and ge felves t with g Ministe glorious felf is Gen. 28 dreadfu God, an

2. St ye may we are are com Time if the Pra thele, whole 1 publick and you Word d can you it? neglect God, ft your ow Excuses or linge Rain, S of Salva come in confider it will be of Hearin

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in a private Manner; and when ye are set down in your Seats, see if ye be able to give a satisfying Answer to that Question, the Lord put to the Prophet, i King 19. 13. What dost thou here Elijah? Can ye say, Lord I am come at thy Command, to the place where thy Honour dwelleth, to the place where thou uses to tryst with thy People, that I might meet with thee and get a glimse of thy Countenance. Then set your selves to hear God's Word and join in his Worship with great Reverence and Fear, consider not only Ministers God's Ambassadors are present, but the glorious Angels are present, nay, the God of Angels himself is present, therefore say as Jacob did of Bethel, Gen. 28. 16. 17. Surely the Lord is in this Place. — How dreadful is this place! This is none other but the House of

God, and the Gate of Heaven.

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2. Study to be at the beginning of Worship that ye may be able to fay with Cornelius, Act. 10. 33. Now we are all here present before God, to bear all things that are commanded thee of God; think not that ye are in Time if ye win to the Lecture or Sermon, tho' ye mils the Prayers that went before, for if you finfully miss these, you have no Ground to expect Good by the whole Days preaching, fince it is by the Means of the publick Prayers that the Word is fanctified to you, and you are prepared for it; and what good can the Word do you, if God bless it not to you; and how can you look for the Bleffing if ye come not to feek It is not the way to profit by one Ordinance to neglect another. To be late of coming is offensive to God, stumbling to ferious Christians, and injurious to your own Souls. Alas, upon what imall and frivolous Excuses do many stay back from the publick Worship, or hinger in coming to it; a little Business, a little Rain, Snow or Cold will detain them from the Means Ye that cannot hear the Word, or of Salvation. come in time to God's Worship for a little Cold now; confider what an Alteration there will be in Hell, there it will be hot enough and you shall not have Liberty of Hearing; Did the Cold hinder you? there the Heat inali.

( 158 shall putish you for it. Doth a little Rain of Snow keep you at Home when Christ is calling you to receive him? How then will ye endure that horrible Tempeft, which he will Rain on Gospel-flighters, even a flood of kindled Brimstone that will never cease nor

quench?

2. When ye first see the Minister this Day in the Pulpit, think, O how welcome should I make him that bringeth glad tidings, even the News of Reconciliation to a petishing World? Lord how great is thy Clemency to us this Day, in fending thy Ambaffadors with an Olive Branch of Peace, and not a Trumpet of War in their Mouths? Considering our reiterated Rebellions and Provocations, it might have been expected we should have had a fearful Message sent us, like that of the flving Angel, Rev. 8. ult. Wo, wo, wo, to the Inhabitants of the Earth, &c. But instead of this, we have that fweet Message in Isa. 55. I. renewed, ho every one that thir feth, come to the Wat rs, &c. And that in verf. 7. Let the wicked for fake his way, &c. How then

Iball we escape if we neglect so great Salvation?

4. Study to be Devout and Reverent in the publick Worship, both as to the Frame of your Mind and Gesture of your Body. It was a good Advice of one, for this end, Fix your Eye on the Minister, your Far on the Word, and your Heart on God. Awe your Hearts into a holy Reverence, by viewing the Holiness and Power of that God whom ye worship, and revolving his Titles of Majesty, so did the Plalmist, Pfal. 89. 6, 7, 8. Make a Covenant with your Eyes, that they gaze not about in fpying your Neighbours Cloaths and Gestures, a gadding Eye is the ready way to make a wandring Heart; the Devil hath many Objects to tempt and divert us, first Men let loofe their Eyes, and then away goes the Heart: Make a Covenant with your Eyes this Day, that they neither shut with Sleep nor wander after Vanity. ---- Tho' bodily Service without the Heart profiteth little, vet the Worship of our Bodies is not to be wholly flighted, God hath a Right to the Adoration of our Bodies, as well as our Souls,

for Cl Christ Geftui to any defire bear, i tained unhan fome f God a in thei gers to Conve in out vetthis despile Nature I do no pleade Posture in Pray nels, ar as, whi Posture waken are ma that th the Pof

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149 for Christ suffered for both, I Cor. 6. 20. And we find Christ and the Saints in the Scripture, using reverent Gestures in Prayer; I dare not precisely restrict People to any one particular Gesture in publick Prayer, neither defire I to lay more stress upon Gestures than they will bear, fince I know Communion with God may be obtained in any Gesture; yet I must own, that it is the unhappy effect of our Contention about Gestures, that some serious Persons, who have a devout Respect to God and holy Things, do yet feem more irreverent in their outward Carriage, than some who are Strangers to the Rower of Godliness, and immoral in their Conversations; I know these place all their Religion in outward Gestures and Forms, and go no further, vet this warrands none to run to the other extreme, to despise a decent or devout Gesture. If weakness of Nature require a Person to fit in time of publick Prayer, I do not quarrel it; but when no just Caule can be pleaded for it, I cannot lay that it is a fuitable praying Posture at publick Worship: A lazy flugish Posture in Prayer, tends to bring on Sleep and Drouzienels, and make us forget what we are about. Whereas, when we fland up, and univerfally change our Posture when publick Prayer begins, it helps to awaken People to think upon the folemn Address they are making to the great God. Only let us take care. that there be no Vanity, Self-Conceit or Affectation in the Postures of our Bodies at Worship. 5. Come to hear the Word, with a fincere purpose to obey it, and comply with the whole Will of God without referve, be it pleafant or harsh to Nature,

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to obey it, and comply with the whole Will of God without referve, be it pleasant or harsh to Nature, be ready to perform every known Duty, and part with every known Sin, be it as dear as your right Hand or right Eye. It is not enough to say, we are all present to hear the Sermon, but you must say with Cornelius and his Company, Act. 10. We are present to hear all things commanded us of God; and in a special manner you must be ready to hear and obey his great Command of believing on the Name of his Son which is the great End of Preaching and Hearing. Wherefore when Christ

Christ knocks by his Word at the Door of your Heart, be ready to open and welcome him in with Joy, say to him, as Laban to Abraham's Servant, Gen. 24. 31. Come in thou blessed of the Lord, wherefore standess thou without: The alas I cannot say what follows, I have prepared the House, yet Lord, come in and prepare it for thy self: And the I be unworthy that thou shouldest come under my roof, yet a Word from thee can cleanse and repair the House, yea, and prepare an upper Room for thy self, Lord speak the word and it shall be done.

6. Give close Attention to the Word, God looses you this Day from the world, that ye may attend on the Lord without Diffraction, I Cor. 7. 35. How attentively would a condemned Rebel hearken to his Prince, every Word being either Life or Death to him, consider it is Matter of Life and Death to you, your Life depends on right Hearing, Deut. 22. 47. And will ye not take heed? You would have God attentive to your words in the time of your Diffress,and will ve not be attentive to his Words in the time of vour Health? Could a Minister tell you how ye might acquire a good Effate, or where ye might find a rich Treasure, ye would hearken to that, but for an Inheritance or Treasure in Heaven, many think it not worth their while to notice: Is not this an Argument of ftrong Carnality and Atheism? O if we could imitate Christ's Hearers, Luk. 19: 48. it is faid, They were all verfuttentive to hear him; the word Attentive, according to the Original, may be rendred, they hanged on him, or they hanged their Ears at Christ's Lips: Let us in like manner hang upon Christ in hearing of the Word, even as the Child doth upon the Breaft, or . as the Bee upon a Flower: And upon this account let us guard against Wandring, Wearying, Drouzieness, or any thing that may hinder our Attention: And for those that can write quickly, to write down the Heads of the Sermon in time of hearing, is by some reckoned a good Mean to engage the Attention, prevent Drouzieness, and help the Memory afterwards, and some have found it very refreshing and edifying

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written. But especially it is proper for young Reppleto learn and use this way of writing.

7. In a special manner take heed to the Word that suits your Case and most concerns your Soul, particularly to that Word that discovers the sinfulness and vileness of a poor Soul by Nature; and to that Word that points out the Misery of the Unbeliever, and that she weight of those Curses, the Terror of that Wrath, and Severity of divine Justice to which he is hourly exposed, and to that Word that sets out Siminits black and bloody Colours, to that Word that shews your Inability to help your self out of your miserable Estate, —— to that Word that discovers your need of Christ, and his Excellency, Fitness and Suitableness for you; and to that Word that comes closs home to your Conscience, and tells you as Nathan did David. Thou are the Man: Thou are the poor

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than did David, Thou art the Man: Thou art the poor lost Sinner that is condemned, and for ever undone without Christ.

8. Mix your Hearing with Faith, Believe 1. That it is God who speaks, the Word is his and not Mans. 2. That he speaks to you in particular, as if he mentioned you by Name and Sirname; put not Reproofs and Threatnings by your felves and fay they belongto your Neighbour, and not to you, for this is a dangerous Stratagem of the Devil against your Souls. But let every Man open his Ear and hear what the Spirit faith to him, and apply the Word particularly to himself, for the best Plaister that ever was made up, can do no good unless it be applyed. 3. Believe that what the Lord speaks to you by his word is true and certain, that his Doctrine is Holy and his Laws Just, that his Threatnings will be strictly execute, and his Promifes faithfully accomplisht. It is for want of Faith that the Word doth not profit, if but as much Credit were given to the divine Teftimony and Word of God, as we give to human Teftimony and the Writings of Men, the Word would ero F em Test conton

( 162 have more Success and Efficacy than alas it liath on the most part.

9. Lay up what you hear in your Hearts and Memories, and be at all Pains to retain it, for the Devil is like the Fowls of the Air, is at hand to fnatch away the Seed of the Word as foon as it lights, if we be not careful to hide it in our Hearts; therefore it is a good help in time of Hearing to be often recalling and repeating the Heads of what has been spoken in our Minds; for when we hear a Head but once, and think no more upon it till the Sermon be done, we

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are fair to lose it.

Too Join cordially with the Congregation in finging the Praises of God, this is a heavenly Duty, pleasant to God and profitable to our felves, therefore be consciencious in the performing of it, sing with Understanding, and meditate upon what ye fing; sing with Grace in your Hearts, Col. 3. 16. it is Grace that fweetens the Voice in God's Ears, an old Heart cannot fing a new Song; nay, Grace must be in a lively Exercile when ye fing, according to Pfal. 57. 8. ye should cry to your Hearts and to your Graces, and particularly to Faith, Love and Delight, as in Judg. 5. 12. Awake, awake Deborah, awake, awake, utter a Song, &c. there should be great warmness of Love and Affection to God when we fing to him, according to Ifa, 5. 7. look well then to your Hearts in finging, mind the Matter more than the Musick, the cleanness of the Heart more than the cleanels of the Voice.

> Non Vox fed Votum non Musica Chordula, fed Cor. Non Clamans sed Amans pfallit in aure Dei.

I cannot pals some here without a Reproof, such as thefe. I. Who fit damb in the Congregation, while their Neighbours are praising God, as if the Devil had tackt their Tongues to the Roof of their Mouth : Think not this Work below the greatest of you, for it is your Honour; excuse not your selves by saying, ye cannot fing mulically, for if ye had any Delight in the Duty, ye would fing as ye can. 2. Thefe who in finging, notice the Time more than the Matter,

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and mind the Voice more than the making Melody in their Hearts to the Lord. 3. Those that absent themselves from the singing of the Platins, who either come not in at the beginning of Worship till the Platms be over, or rise and go out at the close, before the Platms be fung, would ye know whose Diciples they are who do so, they are not Christ's but Judas's; for when Christ sang the Hymn on the back of the Communion, Matth. 26. 30. all the Disciples were present but Judas, that slipt out before the Platms; and since he turned his Back upon so sweet a Duty, it could not be a good Errand he was going about, it was first to betray his Master, and then to hang himself; O then take warning and follow Judas's Example no more.

XI. Let none go forth before pronouncing of the Bleffing, God allows none, great or small to go out before his Worship be ended, both Prince and People must meet and part at the same time, Ezek. 46. 10. These that wilfully depart without heating the Bleffing pronounced, and make a Custom of it, if they repent not, it is to be feared, they must one Day stay to hear that Sentence, Depart from me ye cursed, ye run away from the Blessing, but ye cannot run from this Curse. Wherefore let us stay the Blessing, and reverently stand up to receive our share in it, hoping and praying that it may come down upon us, as it surely will, if we believingly look up to him, that commands the Blessing upon mount Zion, even Life for ever more.

Having finished the Work of the Forenoon, ye must take care how ye dispose of your selves between

Sermons.

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I. If the Intermission be somewhat song and your Houses near hand, then retire to them, meditating upon what ye have heard, and fixing the Convictions and Directions into your Minds, beware of worldly Thoughts or Words by the way.

2. Assoon as you come home, go to secret Prayer and beg God's help to improve what you have heard, that it may kill Sin and quicken Grace in you; and

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that God may strengthen your weak Memories to

3. Eat sparingly betwixt Sermons, lest it dull your Spirits and indispose you for the Asternoons Work, and see that your Discourse in time thereof be suitable to the Day.

4. If Time allow, neglect not to call your Families

together for the worship of God.

5. If you have any Time to be alone, spend it frugally in reading, praying, or meditating; let not a Moment of it be lost, either think on what ye have been hearing, or draw spiritual Instructions from what ye see. Do ye sit by the Fire and see the sparks fly up, think Man is born to Trouble as the sparks fly up, ward, Job. 5. 7. Sin hath filled my short Life with Troubles; but blessed be God that I am this Day invited to come to Jesus Christ, who is a Kemedy both for Sin and Sorrow.

Doft thou fee a Spider in the Window, weaving cunning. Webs to catch the filly Flie, think Satan that cunning Enemy is doing the like for my poor Soul. Seeft thou how the Spider hides it felf in its Hole till once the Flie be intangled, and then runs to feize it and drag it into its Hole. So doth the Devil ly in wait till once Sinners be eaught into his Snares, and then he lays hold on them, and hails them away to Hell with him. Again, think how painfully and curioully the Spiders weave their Cobwebs to catch Flies, never confidering that before their Prey be caught both they and their Webs may he swept down by the Besom and trod in the Dust? What is this, but a lively Emblem of the curious Projects which some frame for gaining the World? What are they else but a taking great Pains to catch a Flie? and oft before it be caught, Death comes with its Besom and sweeps them and their fine Projects down into the Grave altogether, For in that Day all their Thoughts perift, Plal. 146. 4. --- But O how wife are these Souls, who are laying out all their Thoughts, and using all Means this Day to win Christ. This is a Project that will survive 3 harr

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Death; here is Gain that Death cannot Rob them of Thus we see how every thing might learn us a spiritual Lesson, if we were spiritually minded.

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6. If you be far from Home, and have not a House to which you can conveniently go betwirt Sermons, then improve your Time as well as you can either in the Church or Church-Yard, by reading, meditating, private Ejaculations or spiritual Conferences. It is very fad to hear People in the Church-Yard this Day talking about their Mercats, Corns, Cattle, and other worldly Subjects Alas the Devil is as busie fowing his Tares in the Church-Yard, as Christ's Ministers are in sowing the good Seed in the Church, and hath far more increase than they. Is it not strange that People should go forth from hearing a warm Sermon, yea a Sermon exactly adapted to their Souls Cafe, and yet have never a word of it among them more than they had been Deaf or Sleeping all the time ; but no fooner is the Word out of the Ministers Mouth. but presently the Word is in theirs.

Quest. May not we ask or hear News this Day?

Anf, Asking, hearing, or telling News this Day is finful, if it be done to fatisfy Curiofity, to divert or put off the Time, this would be a finding our own pleafure, which is forbidden on the Lord's Day. But if it be done that we may know how it fares with the Church at home or abroad, and that we may get our Hearts suitably affected with the Case of Zion, as it was with Nehemiah, Neh. 1. 2. I asked them concerning the Fews, and concerning Ferusalem, I say, in that case it is lawful, for thus we shew our Concern for the Kingdom of Christ in the World, and hereby we may be furnished with Matter, both of Prayer and. Praise. Let us take care to make a spiritual Improvement of the News we hear this Day, for God's Power, Mercy and Justice may be seen and admired in the occurrences of Providence, as well as in the Works of Creation. Dost thou hear any News that make thee glad? Let it excite thee to bless God for the sweet Gospel News of Christ's coming to save lost ( 166

Sinners, which thou haft been hearing this Day. Let it put thee in mind what glad Tidings it will be to a Believer to hear the found of the last Trumpet and the absolving Sentence of Christ his Judge. -- Dost thou hear of the raging Contentions, Divisions and Confusions that are in the World? Let it mind thee of the bleft Agreement and Harmony that is among the Saints and Angels above. - Doft thou hear of bloody Wars and rumours of Wars? Remember the Day is at hand, O Believer, when thou shalt be houfed with Christ the Prince of Peace, where there is nothing but perfect Peace, Union and Tranquillity.

But in case you sit or walk alone betwixt Sermons, in the Church or Church-Yard, you may either think npon what you have been hearing, or meditate upon your latter End, which the Graves you fee and tread on, loudly call you to. Think how one Generation comes and another goes, our Fathers had their Day upon the Stage, and they are gone off to make room for us. Now we have our Day upon the Stage, but in a little we must go off also, and give place to the succeeding Generation. As we draw on some upon the Stage, these do thrust us off it again, and we must shortly be laid with our Fathers. ---- Again, think what a mortifying fight is before your Eyes, there lies the Rubbish of a thousand Generations: What is the whole World almost, but a heap of Graves and dead Mens Bones? Much of the Ground we now tread on, as well as these Graves, was once living; so that we plow up and dig thro' our Forefathers, and must shortly turn Earth our selves to bury our Posterity. What Cause have we then to be humble? We are made of the same Mettal with the Ground we walk on; God's Hands have kneaded our Bodies out of the fame Clay with others, and his Fingers will crumble us again into the same Dust. ---- Let us abhor Pride. for this piece of Ground will lay us all low enough in a short time, as fix foot of Air doth contain us while we live, fo fix foot of Earth here will suffice us, when we are Dead, and why should we boast of any earthly

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Pajoyments? What is it we value our felves upon, is it our high Extract? Ah the Worms have as noble an Extract as we, nay they are of an older Family and Rife, for every creeping thing was made before Man. Gen. 1. — Do you value your felves for your Riches? Remember both the Poor, and ye shall ly down in the Dust together, and the Worms shall cover you alike, Job 21. 26. Nay, the Body of a Beggar makes as good Dust as the Body of a Queen, the Grave Dust of the one smells as sweet as the other, there it makes no obeisance to it, nor keeps any distance from it.

When the time for the Afternoons Worship is come, fee that ye return again to it in due time, think not the half of the Day enough for the Service of God, remember the whole Day is his; your Souls Necessities also require your attending on all Diets of Worship: Therefore miss no Opportunity, for ye know not when ye may meet with Christ. Thomas by being absent from one Meeting of the Disciples lost a joyful fight of Christ which the rest got, and for some time afterwards laboured under fad Doubting and Unbelief; so ye that withdraw from any of the Meetings of God's People in the Sanctuary, have reason to fear Plagues. upon your Souls. Ye that go away unnecessarly from the Afternoons Worship (as many alas in this Country do ) consider what a shrewd sign it is, that ye have got little good the Forenoon, and that ye are very indifferent what become of your precious Souls; know ye not that the loss of one Opportunity may be the loss of your Souls? It may be in your absence, the Spirit who blows when he lifteth, did vouchafe a Gale, which might have melted your frozen Heart. It may be then the word was spoke, that thro' God's Bleffing might have begun a good Work on your Soul: And when ye provoke him by neglecting fuch an Opportunity; What do ye know, if ever he vouchafe fuch another Gale to you all your Life again?

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As for your Carriage during the Afternoons Worship, I refer you to the foregoing Directions; for they suit the Afternoon as well as the Forenoon.

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Only there are some sew Things more I would mind you of. I. If there be Sick Persons who desire the Aid of your Prayers; as ye ought to sympathize with them, so ye ought also to remember God's Goodness to you, that preserves you in Health, when others are tossed on Sick-beds, that allows you to sing his Praises, while others are groaning with Pains, that gives you Liberty to attend his Ordinances, when o-

thers better than you are detained therefrom.

2. If Baptism be administred after Sermon, then take these Directions concerning thy Carriage on that Occasion. Be ware of removing before it, as many do, for this argues both a Contempt of Christ's Ordinance, which he hath solemnly institute for his Churches good, and want of Charity to the Persons to be baptized, in that ye will not stay to pray for them, or receive them into the Communion of the visible Ghurch. As also it sheweth that ye have little regard to your own Souls, in that ye turn your back upon such an excellent Mean of Edification, as this is. Ye that are guilty this way, beware of it for the future. Consider, what an irreverent and unbecoming thing it would be, if all would do as ye do: And do you not tempt others by your Example to go off with you?

2. Stay still and pray for the Members to be engrafted, as others did for you; pray that God may give the inward Grace with the outward Seal, and apply Christ's Blood to the Soul, as Water is applyed

to the Body.

3. Remember your own Baptism and solemn Engagements to Christ in Infancy: Remember whose Name ye bear, whose Livery ye wear, and whose Colours ye are sworn to. And be humbled for your manifold Pollutions, your falling short of the Grace of Baptism, and walking contrary to your solemn Vows. Examine wha Fruits ye reap from your Baptism, and if you have got your Interest in Pardon of Sin, sanctifying Grace and other Blessings sealed to you in that Sacrament cleared up and secured: And try if ye

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feel the Efficacy of Christ's Blood represented and applyed in that Ordinance melting your Hearts, clean-fing you from Sin, and quickning you to Holiness.

Lastly, If you be called after the Dismissing of the Congregation, and before ye return Home, to attend the Funerals of any of your deceased Neighbours, let your Words and Carriage be grave and fuitable to the Occasion; abhore that Levity and Frothiness which many flew at fuch Occasions. When ye draw night and fee the open Grave, think, God is caufing the Grave to open its Mouth to warn me of my latter End, and to tell me that I must ly in it e're long ----. When ye see the Bones scattered about the Graves Mouth in fearful Confusion, think, my Skull and Bones will be thus lying and trampled on in a short Time, and will not be distinguished from the Bones of others: And what Folly is it for Men to be lifting up themselves, and despising others now? - When you hear the doleful Murmour that is made by the Skulls and Clods of Earth striking upon the Cossine, think with thy felf, that it founds forth these Words, Remember thou muft die, consider thy latter End ----. When thou seest the Grave filled up and covered with Earth, and People departing from it, think, thus will I be carried out and left alone by all my Friends, and there will be none to bear me Company in this dark Cell but the Worms, who will feast themselves on me, without any to hinder them.

Lastly, Let not the Impressions of your Neighbours Funerals wear soon off; some are under a little Concern at the Time, but no sooner is the Dead interred, and the Grave filled up again, but all their serious Thoughts evanish, and they return to their sins and Pleasures as before. But see that your Concern be lasting, go away thinking, I may be the next for whom the Grave may be opened, I will wait all the Days of my appointed Time, till my Change come.

If there be any publick Worship, Lecture, Catechising, or Repetition of the Sermons this Evening, let all who can attend the same; For as much of the

Lord's

Lord's Day, as can be, should be spent in the publick Exercises and Meetings of God's People,

I come to the third Thing, to shew what is necessary to be done after the publick Worship is over.

1. If you be going Home in Company with others, then confer together upon the Sermons you have heard by the Way: For, Deut. 11. 18, 19. ye are commanded not only to lay up God's Words in your Heart, but to speak of them, when ye walk by the Way. We see Christ's Hearers talk'd of the Word by the Way, Luke 24. 32. Did not our Hearts burn within us, while he opened to us the Scriptures? I know this is the Practice of the Christians in some Places, tho' I fear, there is little of this Sort of Conference among us: In stead of it, I fear it is the Talk of many when going Home, of this and the other Person they saw in the Church, or speak with about worldly Affairs.

2. If you have not Occasion for Converse, then meditate upon what you have heard through the Day, Pfal. 62. 10. God bath speken once, yea twice bave I beard it, saith the Pfalmist, that which God speaks, you should go over it again in your Thoughts, and chew the Cud upon it. Let it continue like the ringing of Bells, sounding in your Ears, after the Bells are ceased, It was a good Answer that one coming from the Church, gave to another that asked him, If the Sermon was done. Nay (says he) the Congregation is dis-

missed, but I hope the Sermon is not done.

3. You may be also furnished with other occasional Meditations very suitable to the Day, from the Things you may see by the Way ———. Doest thou see the Clouds turning Black and threatning Rain, which cause thee to mend thy Pace and haste Home, think, surely Afflictions are Mercies to God's People, they like a black Cloud, cause them to mend their Pace, and long to be at Home at their Father's House. If cur Sun should always shine with unclouded Beams, we would not make such Haste: Should we find too much Friendship in our Inn, and Kindness in our Pilgrimage,

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Doest thou fee the Sun declining and hasting down to Night? Think, the Sun's Motion is very swift, the insensible in the mean Time of it: He runs many thoufand Miles in an Hour, and flies with incredible Swiftness about the Earth, carrying our Time about with him; so we (tho the most Part be insensible of it ) are flieing as fast to the Grave: O then! should not our Souls be posting as hard from Sin and Wrath, to Christ our City of Refuge? Doest thou see the Sun setting, and the Darknels coming on? It hath a Voice to thee, the Day of thy Life posteth to an End, the dark Night of Death comes, when thou must let in the Grave: O! see thou have not thy Work to begin, when thy Sun is fetting, and thy Day ended; for, when the Night comes, no Man can work, there is no Repentance in the Grave.

Is the Sky clear at the Sun setting, so that it prognosticates a fair Morning next Day; think upon the Death of an upright Man, the latter End of that Man is Peace: O! Believer, the Evening of thy Day shall be serene, and thy Sun shall set without Clouds: The Morning of thy Resurrection shall be Bright, and thy Eternity for ever Glorious. No wonder then the Balaam wisht to die the Death of the Righteous, and to bave

bis last End like bis.

Is it in the Winter Time, that thou art going Home, when the Sky may be full of Stars? Consider how Glorious the Mansion of the Saints must be, since that bespangled Roof is but the Floor or Pavement of their Palace, yet that is my Home, where I hope to lodge when Night comes, and from which I shall never sit. O! How many Millions of blessed Souls dwell therein? How lightsome is their Life; And, how pleasant is their Employment? Shall I ever be satisfied till I be there?

Is it in the Summer or Harvest Time, when thou are obliged to go into the Field to attend and gather thy Cattle, beware of carrying an earthly Mind alongst

wit

with you; but labour to learn some heavenly Lessons

from every Thing thou feeft.

Doth thy Cattle stray from thee? Think, how ready am I to wander from Christ my Shepherd? Lord, I bave gone aftray like a lost Sheep: O! feek me and find me again, fuffer me not to wander as far as Hell, as I will certainly do if thou let me alone, for of my felf, I will never find the Way back to thee.

Doest thou see the Sun retiring from us, and the Summer going away? Mind how the Summer-days of Grace will at length go away, and the Winter of Sickness and old Age will come on: Let me be buffe now, and imitate the Bee, who gathers her Meat in the Summer, and provides for the Winter before it come: Oh! Let me not fin or fleep away my Days of Grace, lest I have it to regrate, as Fer. 8. 20. My Harvest is past, my Summer is ended, yet I am not saved.

Is it in Harvest, when thou seest the Corns cut down thro' the Fields? Think how Death with his Sickle will cut you down in like Manner, Revel. 14. 15.

Seeft thou a Tree growing, think how the Ax of Death and spiritual Judgements, is laid to the Root of the barren Tree, or fruitless Professor --- Again, Think, how Night and Day are like two Axes hewing at the Root of the Tree of Man's Life, without Rest, when the one is up the other is down; every Day a Spale flees off, and every Night a Chip goes, and fo e're long, our Bones will ly feattered about the Grave's Mouth, as when one cutteth Wood, Pfalm 141. 7. I see my Neighbours as cut Trees daily falling about me, I find my felf beginning to totter and shake with the frequent Blows I am getting: O that in the mean Time I may be inclining Christ-wards and Heaven-wards, for, as the Tree falls, so will it ly.

Seeft thou a Worm crawling on the Ground, think upon the Worm of Conscience that never dies, but gnaws the Wicked to all Eternity. It is my highest Wisdom to make Conscience my Friend, for it is a Friend that flicks cloffer than a Brother, it will faithfully attend us on a Death-bed, and at a Tribunal, and administer Cordiels to us to God Enemy t resist it, not defe cannot ( ftand: all thefe Time wi

Again twice fo poor, w crushed weak an more ea Worm is to rebel the Kin Worms o e're long

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els to us then. But if Conscience be thine Enemy, next to God himself, thou wilt find it the most terrible Enemy that ever a poor Soul had, thou can'st neither resist it, nor sly from it: It is a Messenger thou can'st not deforce, a Witness thou cannot cast, a Judge thou cannot decline, and an Executioner thou cannot withstand: Poor Christless Sinner, it will serve in stead of all these against thee. O labour to get it sprinkled in Time with Christ's Blood, and this will pacify it.

Again, Think, What is Man but a Worm? He is twice so called in one Verse, Job. 25. 26. What a poor, weak, helpless Creature is a Worm? It is easily crushed by the Foot, and can make no Resistance. So weak and helpless is Man, with Respect to God; he is more easily crushed by the Feet of his Justice, than a Worm is by ours. What Madness then is it for a Worm to rebel against the Creator of the World? What are the Kings and Princes of the Earth, but as so many Worms crawling upon his Foot-stool? Each of us must e're long take up our Dwelling with the Worms, and

Again, Behold, as Worms, when they creep into the Earth, leave their Slime behind them about the Hole's Mouth ———. So Believers, when they creep into the Grave, leave all their Sin and Corruption at the Grave's Mouth; and their Souls afcend to God without Spot or

lay to them, Ye are my Brethren and my Sifters.

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Asson as possibly ye can win Home after Sermons, set about your secret Work, and Family Duties: Consider, that the the Sermons be over, the Sabbath is not over. Therefore, study to spend the rest of the Day in God's Service, and keep still the Impressions of what you have been hearing upon your Spirits. And if ye would do this, take these Directions.

I. Retire presently for secret Prayer and Self-Examination: Pray over what you have been hearing, and beg, That the Lord may keep it in the Imagination of the Thoughts of your Hearts. This is a good Way both to help your Memories, and procure a Blessing on what you have heard. Consider whether ye had any Thing.

of God's Spirit and Presence thro' the Day. If God withdrew, then lament after him, and fearch into the Cause. If he shewed himself thro' the Lattes, then bless him for it, and go on to walk in the Light of bis Countenance. Hath any good Motion been raised in your Hearts by the Word? Pray for the Preservation of it. Hath the Word been refreshing and edifying to you? Lay it up in your Hearts, and commit that to God to keep for you, which your frail Memories cannot retain, pleading that God may make it furthcoming to you against the Time of your Need. Hath the Word discovered any particular Sin or Lust to you, then bewail and mourn for for it, and beg mortifying Grace to subdue and conquer it -----. Have ye been negligent in Hearing? Lament it, put on new Refolutions, and cry to God for Strength. And forget not to impley your great Advocate Fefus Christ, to Apologize for your Weakness and Short-comings, and to separate all the Defects from your Performances, and offer them up in his Censer perfumed with the Incense of his Merits. Was thy Conscience stupid, thy Heart hard, and thy Mind carnal while hearing a Soultouzing Sermon? Be ashamed of it before God, and chide with thy Heart, and fay to it, Art thou worfe than Felix a Heathen? For his heart trembled when he heard of Judgement to come, Acts 24. Art thou worse than Devils? For they believe and tremble, James 2. Oh! shall Heathers and Devils be sooner moved than my hard Heart ?

It concerns thee to call thy felf to Account for thy Frame and Cartiage in Hearing, Reading, Prayer, Praife, giving Alms, and every Duty you have been employed in thro the Day. As God himself reviewed every Days Work of his, and faw it was good, Gen. 1. so should we review every Day, and in a special Manner, every Sabbath Day's Work, and see if it be good or no. Let us judge our selves, that we may not be judged.

2. Read over these Portions of Scripture which you have heard opened, with the Scriptures cited by the

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Minister; think on them, and beg the Illumination of God's Spirit to make you understand them: We see the Eunuch was reading the Scripture upon his Return from the publick Worship, and God blessed it, and sent him an Interpreter: And if you do so, you may expect the same. He that sent Philip to him, will send his own Spirit to help thee; who, when he comes, brings such a divine Light alongst with him, as will make thee see the Truths of the Gospel with another Eye, and discover more in the Word, than ever ye beheld in it before: So that the word, than ever ye beheld in it before: So that the word, there were my Eyes till now, that I never saw what is contained here?

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III. Labour by all Means to cherish and entertain any good Motion or Conviction raised in thee by the Word: These are Sparks kindled by the Breath of God, therefore do not smother them, but strive to blow them

up into a Flame, by Prayer and Meditation.

to the Praise of the Glory of thy Grace.

2. Consider what a crying Sin it is against God to neglect or stiffle thy Convictions: He will treat thee as a Murderer if thou do it: It is Murder to destroy the Conception in the Womb. Christ will take it as a folemm Affront offered to him; for Convictions are the Messengers which he sends to prepare the Way for his Entry into the Soul: And, will he not heinously resent it, so see his Messengers killed or maltreated? O! what horrid Ingratitude is it to Christ, after he hath opened the Door of our Hearts half Way by Convictions, to have it shut against him, when he is just ready to enter, or when he is half Way in, to be thrust back again, and have the Door thrown in his Face?

5. Con-

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- 2. Confider how prejudicial it is to thy own Sonl. The dying away of thy Convictions, threatens the Life of thy Soul. By thy quenching thereof, God may be provoked to pass that dreadful Sentence, My Spirit Shall no longer strive with thee : And so there follows a Midnight Silence, and thou art loft for ever. O tremble for fear of God's Judgements, for thy Case is more dangerous than others; no Water freezeth fo fast, as that which hath been once warmed, and no Iron is fo hard as that which hath been oft heated and oft quen-

ched : Therefore,

4. Prefently strike in with thy Convictions, blefs God for awaking thee, when others about thee are lying in a deep Sleep; for vifiting thee, when others are passed by: Be content to have thy Sore launced, and thy Wound searched: Suffer no other Plaister to be applyed to it, but Christ's Blood: Go not to heal the Wound of thy Conscience, by the Works of the Law, and thy own Duties; for these will at best but skin tover for a while. Neither go to fift off Convictions by Delays, as did Fælix; for this is the Devil's great Stratagem to ruin thy Soul. It is with the Heart as with melted Wax, if you clap the Seal to it when it is foft, it receives an Impression which abides; but if you delay, it foon cools and hardens, fo that press on it as ye will, it is to no Purpole. Let us then imitate David, who, when he was convinced of the Evil of his Ways, without any Delay turned his Feet to God's Testimonies, Plalm 119. 58. Pat forth thy outmost Strength, and stir up thy felf to turn from Sin, and fly to Christ. While Conscience is stirring, the Spirit striving, Christ waiting, his Bowels founding, and his Blood pleading; for the the Loss of this Season, may be the Loss of thy Soul. God faith thrice in one Chapter, Heb. 4. To Day, To Day, To Day, but the Devil cries, To Morrow, To Morrow, To Morrow. Surely God is wifeft, and his Time fittest, To Day is thy living Day, To Morrow may be thy dying Day; To Day thou art on Earth, To Morrow thou may be in Hell; To Day Mercy is inviting, To Morrow fuffice may be smiting .: Therefore, while thou

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art called, To Day, Hear the Voice of God and Confcience, and barden not your Heart.

IV. Labour to persevere in Prayer this Evening : do not faint in it, but endeavour with Moles to bold up thy Hands this Day till the going down of the Sun. Out Frequency and Importunity in this Daty is no Trouble, but a Delight to the Hearer of Prayer. Christ faith oft this Day to his Spoule. Thy Voice is levet, cause me to bear it. Continue instant in Prayer this Day, wrestling as Facob, and faving, I will not let thee go till thou bless me. Pray this Day, as if it were thy laft Subbath, or last Prayer, knowing that when Death comes thou can't pray no more: For, as Death binds up the Hand that it can work no more; fo it strikes dumb the Tongue, that it can speak no more, according to Ettles. 9. 10.

Isa. 38. 18.

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V. Study to be denyed to all your Sabbath Prayers and Performances: Beware of fecret Trufting to them, as any Piece of Righteouthels before God, for that will spoil all like the dead Flie in the Apothecuty's Ointment Say therefore this Day, after ye have done all, We are unprofitable Servants. Look above all, as if ye had done nothing at all, to the Righteoutness of Christ, to anfwer for all. See that ye join nothing of your own with this perfect Righteoulnels, in the Point of your Justification and Acceptance with God; for this is both difhonourable to Christ, and dangerous to your selves, therefore bewate of it. There is a Natural Popery in the Minds of all, we much incline to stand upon our own Legs, and to have something of our own to found upon. But is it any other Thing than Blashemy to charge Christ's Sacrifice with Lameness, or his Work with Deficiency? Or to think with our Penny to make up Christ's Summe, and with our polluted Duties to add any Perlection to the Blood of Christ, which is Infinite? Shall not we rest content with that wherewith God hath declared himself well pleased? Let us then with Paul count all Things but Dung and Loss for Christ and his Righteousness.

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In the next Place. I proceed to speak of Family Duties requisite this Night, and how these are to be per-

I. See that ye be more solemn, full and particular in Family Worship this Evening, than at other Times: It is pleasant this Night to hear universally the Melody of God's Praise in the Tabernacles of the Righteous. Lay out your Family Sins, Wants and Mercies fully and

plainly before God in Family Prayer.

II. Confer about the Sermons, and repeat over what you have heard, for the Lord, Deut. 11, 18, 19, requires you not only to lay up God's Words in your Hearts, but also to speak of them when ye sit in your Houses, and to teach them your Children. You ought also to call your Servants and Children to an Account, as to what they remember, and how they have profited by the Sermons: When ye send your Servants to the Market, you examine what Market they have made; now the publick Ordinances are Heaven's free Market for their Souls, and will ye never enquire what they have gained thereat? This Way of rehearling the Sermons, is very refreshing and Advantageous, and hereby one of you would be useful to another, for what one forgets, another may remember.

III. Let Parents and Heads of Families, take some Time this Evening in catechising and instructing their Children and Servants, in the Knowledge of the Principles of Religion, and of their Duty towards God,

their Neighbours and themselves.

I. Begin with Children as soon as they are capable, and inform them, that there is such a Being as God, whom they ought to Honour, Reverence and love above all Things——. That they are his Creatures, the Work of his Hands——. That he preserves them, and gives them all the good Things they enjoy———. And that every good Thing is to be sought from God by Prayer, and Thanks returned to him for the same——. Shew them the Evil and Danger of Sin, and how much God hates it———. That they have immortal Souls, that there is a Life after Death in another World,

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wherein Men shall receive a great and eternal Reward, or a fearful Endless Punishment, according as they have done or neglected their Duty in this World——And that God loves those who keep his Commands and pray to him, but hates wicked Men and those who do not pray. If these Principles were early instilled and rooted in Children, they would stick with them all their Days. Likewise, as they are Capable, shew them the great Degeneracy and Corruption of humane Nature, derived to us by the Fall of our first Parents. Also, shew them the Way of our Recovery from this miserable State by Fesus Christ, who was sent by God to redeem and save us from the Bondage of Sin and Satan, and from the Damnation of Hell.

2. before they are capable to read, get and repeat our shorter Catechism, you ought to frame many short Questions and Answers concerning the foresaid Principles, such as they are able to Mind, and frequently examine them upon them: I have subjoined a short Scheme of them for your Help in the Appendix of this Book. But, as foon as they are able to repeat our shorter Catechism, enjoin them, and your Servants also, to commit it to their Memories, prescribing so much of it to them every Week, and duely examine them upon it every Lord's Day, for it contains an excellent Scheme, both of the Principles of our Religion, which we ought to believe; and also of the Duties thereof, which we should practife. Is it not far better to repeat this, than Ballads and idle Stories, wherewith many burden their Memories?

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3. As ye ought to learn them to read, so you should this Day solemnly enjoin them to read the Bible and other pious Books, and enquire at them, what they have been reading thro the Day and bygone Week. And because of the natural Backwardness that is both in, Young and Old to holy Duties, you ought to contrive the most wise and effectual Methods you can think on, to engage them to Delight and Diligence in reading of the Bible: Such as these, viz. Teach Children the most profitable, pleasant and affecting Histories M 2

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and Pallages of the Bible, fuch as, The Creation of Man, Adam's Fall, the Flood, the Deftruction of Sodom, the Sucrificing of Isac, the Selling of Joseph, Pharaoh's cutting off the Infants, and Moles's Preservation, Moles his going up to the Mount, and getting the Tables of the Law. The Pallages concerning Samion's killing the Phi-Hitifies, and David's killing Goliah. The fourty two Children deflevered by Bears, the three Children in the fiery Farnace Daniel in the Lion's Den, Jonah in the Whale's Belly, Herod's destroying the young Children, and the like. Efficavour to tell them thele Passages, as much as yo can, in their own Language, and this will engage them to the greater Delight and Attention, and cause them to remember the better; allo, ye would put them to rehearle them over again to you ----.

Again, cause them read a Chapter of the Bible every Night, and tell you some of the principal Things in it before they ly down; or when you read a Chapter in the Family, appoint each of them, some one Verse of it to repeat the next Day ... Moreover, when they come to learn to Write, it is a good Way to give them Paper-books to write down what Passages they think most confiderable in the Bible; or what remarkable Sayings and Histories they find in other Books. They might well Thend the Saturday's Afternoon this

Way, when they have most Leifure ---.

In the next Place, it would be of good Use, when your examine them, to teach them to prove every Point of Religion, by some pregnant Place of Scripture: This would be the Way to beget in them firm, strong and fixed Perfusions of the Truths of Christianity; Many alas profess Christianity, Meetly because it is the National Religion, and they were to Educate. They build their Paith more upon the Affertions and Teachings of Men, than upon the fare Foundation of God's Word, and all because they were not put to it when Young to acquaint themselves with the Scriptures, or to bring Proofs from them for the Truths they learned. Are there not many Professor of Christianity, who if they were put to it, could not give one Text of Scrip-

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ture to prove so much as the great Fundamentals of their Religion? It cannot be expected that such will be closs Adherers to it in a Day of Trial and Persecution. A good way to mend this Fault, is to get the Confession of Faith, Larger and Shorter Catechisms, which are printed with the Scripture Proofs set down at Large, and make much Use thereof — Lastly, As ye ought to cause them attend punctually this Day upon the Ordinances, so we ought carefully this Night to ask an Account of the Text, and their Notes of the Lecture and Sermons, reprove them for careless Hearing, encourage them when they give any tolerable good Account, and promise them some Reward to do bet-

ter the next Sabbath.

4. Ye ought this Day to learn and enjoin your Children to Pray, and to ask a Bleffing and give Thanks for their Meat; you may fee fome helps in the Appendix, Children cannot pray at first without Helps, therefore it is fit to teach you some short Forms; and in the first place, the Lords Prayer, the great Pattern of all Prayer. Teach them to retire every Morning and Evening to Pray, and to pray frequently on the Lord's Day; and also cause them go and pray together by turns, this would be a good Mean to engage their Love to one another, and to cause them study to be the more grave and exact in their Prayers, and therefore it were fit also to cause them pray fometimes in your own hearing. join them also to be very sincere in Prayer, pray with a lively Sense of God's All-seeing Eye that beholds in Secret, and with an awful regard to the Judgment of the great Day. ---- Likewise when they come to any Capacity, tell them, that they must not restrict themselves to their Forms, but must make Additions of their own, and use new Words and Exprestions of their own framing; tell them that God loves these Words best that come from the Heart, and for their Help therein; tell them often of their Sin and Misery by Nature, and of their need of Christ, and his Blood to wash and save them, direct them fre-M 3

quently to fay, Lord teach me to pray, give me thy Spirit to belp me to pray. Also, every Sabbath Night enquire at them what new Words and Expressions they have got and added to their Prayers, and Encourage and Reward them according to their Diligence. O Parents neglect not to teach your poor Children to Pray and Read; will you teach them to work, and not teach them to Pray? If you do it not, the Devil will teach them to Ban, Lie and play on the Lord's Day. And will it not be a fearful reckoning that that ye will have to make ere long for their prayerless and perishing Souls? A great many Children neglect Prayer, not A great many Children neglect Prayer, not so much from their Aversion to it, as from this, that none takes care to teach them how to do it; and hence it is, they often neglect it, all their Days; whereas if they were early Taught and put on the Duty of Prayer, the Habit and Custom of the thing would make it turn easie and delightful, but when this is neglected, they cannot afterwards be brought to it, without great Reluctance and Difficulty: So that ye see, O Parents, if ye improve not the Season of Youth, the Blood of your Childrens Souls will be laid to your Door.

5. It is very proper on this Day, affoon as your Children are capable, to take them aside, and solemnly to tell them the Vows ye took on at Baptism in their Name, and as Sponfors for them, and how ye publickly engaged that they would be the Lords, and renounce the World the Devil and the Flesh. And therefore for your own Exoneration ye would take them folemnly engaged to do and perform all these things, which ye promised in their Name, put them to it personally and explicitly to own and re-new their baptismal Covenant, to shew themselves Christians not only by their Parents Dedication, but also by their own Deed and voluntary Consent; let each of them profess and say, I chuse God the Father, for my God and Father, I chuse God the Son for my Redeemer and Saviour, I chuse the Holy Ghost for my Guide and Sanctifyer, Gods word for my Rule, Gods People

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6. Take care this Evening to give both them and your Servants many ferious and affectionat Admonitions concerning their Souls, and their Duties to God and Man; warn them folemnly against Sin and Vice, and particularly these Vices that are too common among us; fludy to check and discourage the beginnings of Vice in Children, observe and Watch the first Appearances thereof, and pluck them up by the Roots, for if Vice be connived at in the beginning, it will turn afterwards too ftrong for you; but when it is never suffered to appear or pass without Reproof or Correction, this helps by degrees to breed in Children an abhorrence of it. Labour in a special manner to beget in them frightful Impressions of the Sins of Swearing and profaming the Name of God, the Sin of Disobedience to Parents, the Sin of Sabbath breaking, of Lying, obscene Words, Stealing, Pride, Passion, Revenge, neglect of Prayer, Reading, &c. Study to persuade them to Godliness with the most endearing Language, and prevailing Arguments, according to Prov. 31. 1, 2. 3. that so ye may convince them, that in all your Admonitions and Reproofs ye have an earnest Desire for their Welfare, and defign nothing thereby but the Good of their Souls, and that ye and they may dwell in Heaven together thro' all Eternity. It is sometimes needful folemnly to obtest and charge them to mind their Duty, as Mr. Bolton a godly Man, faid to his Children on his Death-bed, I charge you, O my Children, not to meet me at Christ's Tribunal in a Christles and Graceless Condition.

7. Join fervent Prayers this Day with your Endeavours, for prayerless Instructions will not profit, Parents may Plant, Ministers may Water, but God can only give the increase. You ought to take some Time this Day to Pity, Mourn and Pray for your Children, Servants and Relations that are in the Darkness of a natural State, and under the Slavery of Satan. If any of them were taken by the Turks, and laid in

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dark Dungeons, treated as Slaves, foourged every Day, and barbaroully used, would not your Bowles yearn and your Hearts bleed for them? Or if any of your near Relations were Dead, would ve not Mourn for them? And are ye not more concerned to Mourn and Pray for them that are Satans Slaves, Justice Prisoners, spiritually Dead, and sentenced to everlasting Death? Have ye any Love to your Children, and will ye not carry them this Day in the Arms of Faith and Prayer to the bleffed Jefus, befeeching him to put his Hands of Mercy on them and blefs them, as in Matth. 19. 12: yea not only pray for them, but take them alongst with you, and let them be Eye and Ear Witnesses of your Prayers, Sighs and Tears for them, and for their Conversion; and who knows but this might work upon their Hearts? Let them hear you say to God, as Facob, Gen. 33, 5. Lord thou haft graciously given me these Children; But Oh, Lord, I have given them Sin, that is their Portion from me. Lord, the I cannot give them Christ and Grace, yet thou canst do both, they are born to mee once, O that they may be born to thee a second time. Say as Abraham, Gen. 17. O that my Ishmael may live before thee, let my Reuben live and not die. Let these who are pieces of my bowels, and are now dead in trespasses and fin, live in thy fight, thou art the Lord of Life, breath on them and they shall live .----Lord let not these who are so dear to me fry in the Flames for ever; one House holds us now, let one Heaven hold us hereafter. ---- Cry with that poor Man in the Gospel, Matth. 17. Lord have mercy on my Son, my Daughter is grievously vexed. Lord come and heal them, and let me see my Children to be the work of thy Hands in the midst of thy House, then shall not my Face wax pate, nor be ashamed, but I'll sanctify the boly one of Ifrael, Ifa. 29. 22. 33.

But in midst of these secret and family Duties necessary on the Evening of the Lord's Day, it is needful that our frail Bodies be refreshed with Meat and Drink, and the Work of the Day being near over, you are at

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the more freedom to eat plentifully, yet fill with holy Fear and Caution, and a define to improve the time of eating spiritually, and to make God's Glory your End in eating and drinking, 1 Cor. 10, 21.

If you be to have Company or Strangers with you, then look to God for Wisdom to behave your selves in all your Words and Deportment, that we may neither do them Harm, nor get Harm from them, say, O that my Lips this Night were like those of the Righter.

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When you are called to fit down to Supper this Night, think or fay, how happy were I, if I were now called to fit down and Sup with Abraham, Iface and Jacob in the Kingdom of Heaven, at that higher Table that shall never be drawn, where they enjoy an everlasting Sabbath that hath no Night nor Darkness to follow upon it, as this hath.

When you see the Table covered for you, O bless the Author of it, and say, When God remembers mee, let me not forget him: Oh let not my Table turn a snare to me, let me never make a God of my Belly, nor em-

ploy my chief Care for the Meat that perifbeth.

When the Meat is brought, let us according to our Saviours Example, look up to Heaven and pray for a Bleffing on our Food, and for the fanctified use of God's Creatures, that we may take Covenant Love in common Mercies, and enjoy the Creator while using the Creature. Then think, "O how fiveet would " these Mercies be, if they did come dipt in the Blood " of Christ, and thro' the Channel of the everlating "Covenant to me; if I could enjoy them not as a "Creature but as an Heir, and a joint Heir with " Christ, who is the Heir of all things, and hath been " pleased to adopt Believers in his Right. O how " fweet if every Morfel did come from my Father's "Hand, and fent from his Table as an Earnest of " greater and better Things laid up for me above. "Lord I am not worthy of the least Crumb that falls from the Table of thy Providence, and yet thou ( 186 )

" coverest a full Table to worthless me, what shall I

Is thy Provision but small? Then study to be content therewith, consider how chearfully Christ the Heir of all things did thank God for coarse and mean Fare, Job. 6. When he had but a few Barley Loaves and small Fishes for himself and his whole Family? How much better provided are we, than Christ and his numerous Family was? And shall we not be

easie and thankful?

Have ye a full Table, then fear lest these outward things ensure your Heart; and for preventing of it, think, "O what a poor Portion would these things be, if I get no better? O how miserable will I be, if when God gives me Bread to the full, he should fend leanness to my Soul? Therefore remember Luther's solemn Protest to God, when a bountiful Prefent was sent him, he protested that he would not be put off with common Mercies.

But if you have any clearness concerning your Interest in Christ, the fight of God's Goodness to you in a full Table, should cause you rejoice in him, and fay, All this and Heaven too, O what a good Master

do we ferve ?

When you have eaten and are full, see that ye forget not God your Maker and Benefactor, but with Heart and Mouth in a solemn Manner give Thanks to him; O Believers, ye have four Things particularly to give Thanks for, 1. That God gives Mercies to furnish your Table. 2. Health to use them. 3. Peace to meet together. 4. That ye have a Right to them, I mean not a Common, but a Covenant Right, a Right by virtue of Christ's purchase.

It were very agreeable to conclude all by finging a

Pfalm of Praise.

I do not offer to ftint any Christian Family to any precise particular Method of performing Duties on the Sabbath Evening, but must leave that to be determined by the Prudence of Masters of Families, according to the Circumstances of their Families: Some

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may find it convenient to Catechize their Children and Servants, and repeat the Sermons before Supper, some after; so some may perform Family Worship before, some after, others both before and after, let every Man be fully persuaded in his own Mind, only

labour that no Duty incumbent be omitted.

I do not fay that all the forenamed Duties in all their Solemnity, are indispensibly necessary every Lord's Day; for Time and Circumstances may so straiten us that we cannot get them performed so fully as before directed, especially as to the Instruction of Children and Servants, and the Examination of our felves; but what cannot be overtaken in one Sabbath, let it be done in another. I have chosen to be pretty full in this Directory, because it may be useful also for other Days of the Week.

When family Duties and Supper are over, and the Condition of our weak and weary Bodies begins to call for Sleep and Reft, let us endeavour to close this holy Day in a due and suitable manner. Take these few

Directions.

1. When ye find fleep beginning to affault you, think O how foon are we tired of doing Good? O that we could fay, tho we may be somewhat weary with our work, yet we are not weary of our work, and it is our regrate that we should be laid under a Neceflity of losing so much of our Time in sleeping, and should ly so long incapable of serving either God or Man. Let this make us long to be there when there shall be no need of Sleep, but we shall be like the Angels of God, who never fleep nor rest from serving and beholding God.

2. Think how terrible is it, for a Christless unconverted Sinner to ly down this Night with so many Millions of unpordoned Sins on his Back, to fleep fecurely within the Flood Mark of God's Vengeance, and within a step of Hell. --- O unconverted Man confider your continual hazard; you never lay down with affurance to rife again; you never fleept one Sabbath Night with affurance you should see another Sabbath,

ar hear another Sermon, and how can you live at Peace in such a Condition? Death and Hell are ever before you, it is a wonder you do not still think on them by Day, and dream of them by Night, ly down in Fear, rife in Fear, and live in Fear, lest Death come before ye be converted, it is a wonder you can get any fleep in this Condition: If your Body want but Meat, Drink or Cloathing, yea if you have but an aking Tooth, it hinders you to fleep; and yet wift thou fleep O Sinner when both Soul and Body are on the brink of Hell, and the Devil gaping and roaring for you, O then resolve you will not give sleep to your Eyes, nor Sumber to your Eye-lids, till your Soul be in a better Condition, at least till you pour out your Heart, confess your Sins, lay down your Weapons of Rebellion, and bemoan your Cafe before the Lord, and look up to Christ for Pity and Pardon. We should not willingly venture to sleep in that Cafe, we would not venture to die in. How many have been hurried into Eternity in a Moment? O think with your felf, Death may be within a Days March of me, to Day I am firming, but to Mornow I may be dying : O! what if Death take me doing the Devils work, will it not fend me to him to receive my Wages?

III. Before you ly down this Night, confess and mourn over the Sins of the bypast Day, lament your manifold thort comings in publick, private, and fecret Duties, fay, " Alas for the mean and low Concep-"tions I have had of God the great Object of Wor-" Thip this Day; What Formality and Hypogrify in "my Approaches to him? O how vain and wand-" ring were my Thoughts, when they fhould have been most fixt and and intent upon God? How "dark and blind was my Understanding when God's "Truths were laid before me? How little of the "evil of Sin, orbbeauty of Holine's did I lee ? Lord, " how hard and flinty was my Heart, little affected by At all the strokes of the Hammer of thy Word upon it? "How dead and carnal were my Affections, little " moved by all the rich Displays and Offers of Christ's " Memo " forts I Ducy a for the at the W " been of for Go And ha Shortcoi Blood for Aced this Nig IV. C Tuition Protecti nor fleeps watch fo many E your hu look to Danger, God ma break t bitch the that Go fleeping defiled Would and you your K this Da Chrift:

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Love and Beauty? How sleepy was my Conscience that le started by all the Reproofs and Threatnings of thy Word? How false and treacherous was my Memory in letting slip the sweet Counsels and Comforts I heard? Oh what By-ends have I had in Duty this Day? How little have I been concerned for the Interest of Christ's Church and Kingdom in the World? How idle and unedifying have my words been when in Company? Oh! how little have I done for God's Giery or my Neighbours Good this Day? And having thus humbly confessed your Sins and Shortcomings this Day, make Application to the Blood of Christ for Pardon, and to his Intercession for Acceptance with God, that so you may by down

this Night in wreconciled State with him.

IV. Commit your felf by fervent Prayer to God's Tuition and Protection thro' the Night, even to the Protection of him that keeps Ifrael, who never fumbers nor fleeps. You wannot fleep in Safety, unless God watch for you'p for while ye are fleeping, there are many Enemies, and evil Spirits about you, feeking your huft, and you have no Friend then but God to look to you you are then both infentible of your Danger, and unable to help your left. Pray then that God may fer a Hedge about you, that Satan cannot break through, and that he may appoint his Angels to pitch their Tents round about you and all you have. Pray that God himself may watch over you while ye are fleeping; and may keep you from being diffurbed or defiled by evil Dreams or Imaginations in the Night. Would ye have your Rest refreshing, your sleep sweet and your Dreams instructing, and God himself to be your Keeper and Guard in the Night? Then close this Day with fercent and believing Prayer to God in Christ: He were a foolish Governor of a City that would betake himself to Rest before he set the Watch for the Cities Safe-guard.

V. Endeavour to ly down this Night with thankful Hearts to God; let us bless God for the Sabbath, and for all the Mercies of it, especially for the joyful Sound

100 Sound and the News of Christ; But O let us not be content with hearing the joyful found, without knowing the same, with the News of Christ, without an Interest in Christ, with Christ revealed to us, without Christ revealed in us. Have ye any comfortable view of your Interest in Christ, or had ye any thing of his Spirit or Presence this Day in the Ordinances? Then rejoice in God and fay with the Pfalmift, Bless the Lord O my Soul, and forget not all his Benefits, Return unto thy Rest O my Soul, for the Lord bath dealt bountifully with thee.

Again, blefs God for Health and Peace to ly down with, fome are fo diffressed, they dare not ly down for lack of Breath, others are chased from their Beds and Dwellings by the raging Sword or Peftilence: and behold I may ly down without any to make me

afraid.

Further, Let us bless the Lord that we have warm Beds to ly on, and not the cold Ground with a Stone for our Pillow, as Facob had, many of God's dear Saints of whom the World was not worthy, were put to ly in Dens and Caves of the Earth, Heb. 11. Nay the Son of Man bad not where to lay his head, while he lived in this ungrateful World; wonder at his Humiliation, and fay, Had it not been for him, instead of a refreshing Bed I might have been lying down this

Night in the Flames of Hell.

VI. It is very proper this Night, as well as every Night, to ly down with Thoughts of Death and Eternity; think, now I have one Sabbath less to live in the World, and O that thereby I may be a Sabbath Days Journey nearer Heaven, where I shall celebrate an eternal Sabbath, that will never draw near an end; O to be there where there is no Sleep, no Night to interrupt the Saints Communion with God. --- When you are putting off your Cloaths, think the time is near when you must put off this earthly Tabernacle. ----When you lay afide your Garments, think to must I shortly lay aside the Garment of this Body, O may I then expect immediately to be cleathed upon with Glery time. believi Plato, of the that fe frong ? be lool the Jai the Fe with J how v that w and w to put nels an folved, Dod a " Chi " go t " but "that " Wic " Dea " toffe " cont " ceafe " Job. " the " then " and " thef think, return, Enjoy

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Glory and Immortality; and shall I not long for that time. This Body in its best State is but a Prison to a believing Soul, and detains it from its Happinels. Plato, the a Heathen, had fuch clear Apprehensions of the Immortality of the Soul, that he faid to one that fed highly, What mean you to make your Prison so frong? Am I a Believer in Chrift, and shall not I be looking long thro' the Grates of Mortality, till the Jailor come and open my Prison Door, knock off the Fetters of Sin, and fet me at Liberty, that I may with Joy flie to my eternal Reft? Moreover, think how willing we are to put off our Cloaths at Night, that we may go to rest, especially when we are weary, and wish and say, O that I were in a Condition to to put off the Body at Death, with as great Willingness and Satisfaction, and with Paul long to be diffolved, and to put off this Clay Tabernacle: Mr. Dod a holy Man, fayeth, " If Parents should tell " Children, who have played all Day, that they must " go to Bed, they begin to cry and show Reluctancy, "but a labouring Man is glad when Night comes "that he may go to Rest : So (says he) to the "Wicked who have mispent the Day of their Life, "Death is an unwelcome Gueft, but the godly are " toffed and wearied in this World, and therefore are content to go to the Bed of the Grave, where the wicked " cease from troubling, and where the weary be at reft, " Job. 3. 17. Sin wearies them, Satan wearies them, " the Wicked weary them, Sickness and Crosses weary " them, and Christ's absence wearies them of the World, "and no wonder they defire to be at Rest from all " these Troubles.

When you see your self stript of your Cloaths, think, Naked came I into the World, and naked shall I return, I can carry nothing hence of all my earthly Enjoyments: Lord let me never chuse my Portion in these things I must live eternally behind me: Let wordlings resect on this, all those things for which ye have toiled and laboured for many Years, ye must leave in one Night, Luk. 12, 20. nothing of all your

Tongue.

Let the lying down in your Bed and covering you with Cloaths, put you in mind of your lying down in the cold Grave, and your being covered up with Earth. Look on your Bed as a Tomb or Sepulcher, and every Night before you enter into it : feek Reconciliation with God, and new Discoveries of his Love in Christ, as ye would do, if going to your Grave. How fad is it to be dying without Christ, and God reconciled thro' him? Again, think of fay, O that the Grave may be a Bed of Rest to me, upon the account of Christs lying therein! The Grave is become a Bed of Roles to Believers, by the Role of Sharen's lying down in it, Christ hath hereby sweetned and perfumed it for them. O Believer, why flrould'ft thou fear to ly down in thy Redeemer's Bed? Thou mayest fay with the Pfalmift, I will both lay me down in peace and fleep, for thou, bleffed Lord, only makest me to dwelt in safety, Pfal. 4. 8. When you are laid down, Commune with your own Hearts apon your Beds, and with the Pfalmitt, Remember God upon your Bed, and meditate on him in the night Watches, and if thou can'ft fall affech with some heavenly Meditation in your Thoughts, your Sleep will be more sweet, your Dreams more comcomfo And Sabba deligl to clos fecond the Gr Surely Night Thu this D the Dr mains, What when i Whe fall to

lively ! Spirits, on the the Sin Pardon worldl Days S Works deavou the Br through the nex this wo Labour our Ha Week nothing let us fl to walk both of enfuing the Sal

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nomfortable, and your awaking the more refreshful. And in a special manner let us endeavour on the Sabbath Night, that as we began this Day with the delightful Remembrance of Christ's Resurrection, so to close it with the chearful Expectation of Christ's second coming, and our awaking and rising from the Grave to meet him. And when Christ is saying, Surely I come quickly, O that we may be in case this Night to answer, Amen. Even so come Lond Fesus.

Thus have I finished the second general Head in this Direction, viz. What is requisite in performing the Duties of the Sabbath, when it is come. It remains, that I should speak a word to the Third, viz. What is incumbent on us at the end of the Sabbath, or

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When the next Day cometh, and we are again to fall to our weekly Employments, we ought to retain lively Impressions of the preceeding Days work on our Spirits, and not foon forget what we have feen and heard on the Sabbath. In the first place, let us Repent for the Sins and short comings of the Sabbath, and beg Pardon thereof from God, that we go not about our worldly Employments with the Guilt of the Sabbath Days Sins upon us, left they bring a Curfe upon the Works of our Hands. ---- Again, let us pray and endeayour to bring much of a Sabbath Days Frame into the Business of the Week, and retain much of it through the Week, that fo we may be the fitter for the next Sabbath, yea, and in case to long for it, this would be a fair way to obtain a Bleffing on the Labours of the Week, and to prosper the Works of our Hands. Oh, shall we bring so much of the Week with us into the Sabbath, and will we bring nothing of the Sabbath with us into the Week! O let us study to be so in the Spirit on the Lord's Day, as to walk in the Spirit all the Week thereafter, mindful both of the Sabbath past, and of the Sabbath next; ensuing, because it is said to us every Day, Remember the Sabbath Day that ye may keep it Holy; Had we more of Sabbath Days Thoughts on week Days, then

Week-day Thoughts would less trouble us on Sab-

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Conserving the particular Sins, whereby the Santification of the Subbath is hindred, or the Subbath profuned.

IF we would daily fanctify the Lord's Day, we must consciencionsly guard against and abstain from all these Sins of Omission or Commission, Sins of the Heart, of the Tongue, or of the Life.

10 La F Mall begin with Sins of Onligion, and neglect of the Duties of the Sabbath; There are many alas, that make this altogether an idle Day, they confume Haway in doing nothing, and keep it no better than de the Beats; they abitain from the Works of Religion, as much as from the Works of their Calling, never confidering that the Lord's Day is profaned by Sloth and Idlenes, as well as by fervile Labour or immerski Actions. There are many who place all their Religion in Negativer, like the Phariftes, Luk. 18 round foolifuly think to be justified by their Negative Holinels, I never wrong'd my Neighbour (fay forme y I did not mock at Religion, Swear, drink Drunk, Sici But remember, Man may abitain from Evil, and verge to Hell for not doing Good, Matth. 3. 10. A Tree is out down for brings forth no Bruit, affoon as for bringing forth bud Prain. Ivis as dangerous not to do things commanded, as to do things forbidden, Matth. 22022 there is a Wo pronounced against the one, as well as the other The flotbfut Servant is reckoned a wicked Servant, Matth. 25. 26. and adjudged to utter Darkness as well as others. Wherefore beware of profaming the Lord's Day by Idleness, or neglecting of the publick, private, or fecret Duties abovementioned, which are requifite on this Day. And in a special manner bewarer Morerof Sanners Days, Thoughts on week Days, there

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or for What Lives, Conte great ned M if he may C their I fend y ye wor gracio hear y ye eter but lay flighte your H " if Ti " hear ic Mini we we " cour Meff as thous a tho " Man " there " paft, will the upbraid II. B bath, t to be da

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T. Of rieglecting the hearing of the Wood this Day or for saking the Assemblies of God's People month it. What Madnels is it to flight the Mean of faving your Lives, and delivering your Souls from Hollio What Contempt is it of Christ's Bowels of Mescy billi great King should fend an Ambaffador to a condemned Malefactor, would it not highly exalperate him, if he refuled to much as to hear him? Of what may God lay to fuch foolish Sinners in the Day of their Diffres, when they cry to him? May he hot fend you to the Gods ve have ferred, and sell you ye would not come and hear me, when been most gracious proposals of Peace to you, neither will I hear you now. With what Totture and Anguish will ye eternally reflect on your folly? If ye could now but lay your Ear to Helt's Door and hear fuch Goiget flighters crying out against their Sin, it would make your Hearts tremble, hippole we heard them fay, " Q " if Time could be recalled; what would me give to "hear one Gospel Sermon from the most despited Minister ? How many Miles would vive go forlies we would fun from Sea to Sea to hear one encou-"couraging Sentence from Christ's Mouth of his Messengers; nay, we would be content to suffer a " thousand Years Darkness for one Days Gospel Light. " a thousand Years burning for one Day of the Sen of " Man, many whereof we have neglected O But Ob. "there is no Hope, the Seafon is loft, the Sentence " past, and we are itrecoverably undone." . How will the Devils wonder at your folly, and eternally we it, there are freet and in ? I diw nov biardou

bath, the fourth Command binds Masters of Families to be careful hereof; yet alas, how saddy are they neglected; in many Places no Family Prayers or Brailes, no Family Instructions; no Family reading of Gods Word, in stead of delighting in the Law of the Lord, which is the Character of the blessed Man, Place 1. 2. it is laid by as a sealed Book: The Dust which many suffer their Bibles to gather stelled them, will be a

fear-

seaful Witness against them one Day. More particularly,

To deterr you from the neglect of Family Worship consider in what a miserable State prayerless Families are, the Spirit of God, ranks them into the fame Category with the Heathen that know not God. lerito 25. For how should the Families of Christians be diffinguished from those of Turks and Pagans, but by the Badge of Family Worship? Without this Badge then, you are ranked in with Heathers, of Perfons/Excommunicate, i. e. fuch as are cast out of the Church into the Devils Hands, for of such Christ faith, Let bim be to thee as a Heathen .... Again, confider what is there threatned against you; a black Cloud continually hangs over your Families, ready every Moment to your out Wrath and Fury upon you, not in small Drops, but in great Showers to overwhelm you at once ; vfrom which your Houses cannot defend you, tho's their Foundations were on a Rock, their Walls of Brass, and their Doors of Iron; for while ye are without Family Prayer, you want a Roof to keep off the Shower of Wrath, and ly Night and Day exposed southis terrible Threatning, Pour out thy Funy upon the Heathen that know thee not, and upon the Families that call sict on the Name. It is not simply Anger that is threathed, but Fury, Wrath in the greatest Height and Rage sa O let Prayerles Families in this Corner tremble at this Threatning, I fear, if it were prefently execute, it would make thin Parishes some where: Rut the God be Patient and Long-fuffering, yet believe it, there are fecret and invisible Curses which light and ly upon prayerless Families, and the Works of their Hands. Neglect of Prayer doth uncover the Roof rother God's Curies drop thro' upon your Perfons, Children, Tables, and all your Enjoyments, ye denude your felves of all Security and Protection. Family Prayer is an excellent Roof to your Houses, it is like the Roof that is made of Irib Oak, which no venomous Spider will touch nor lodge in; Family Worthip duly performed diffodges Sin and Vice, nay it dif-

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ledges the Devil alfo; and for thefe Houses that are haunted with evil Spirits, whatever other Reason may be for it, this is one, God's Worship hath not been duly performed therein. And tho the Devil doth not appear in a visible or audible manner, yet he (cer-) tainly haunts prayerless Houses, for he hopes for large Draughts out of them: Why? Sin and Wickedness, are fair to reign there, Malice, Pride, Deceit and Intemperance will bear Sway, Swearing, Curling, and Lying will be the Language of the House, and the Children will learn it betimes. But when Prayer is introduced into a Family, these Vices are banished and Satan removes, for either Prayer will make you give over finning, or finning will make you give over praying, they cannot dwell well together : But the House which the unclean Spirit finds empty of Prayer, is a House sweept and garnisht for bim, and a black train of Vices to enter and dwell in. If God's Worship be not in the House, ye may write, Lord have Mercy upon us, upon the Door, as they use to do when a House is that up with the Plague; What can we expect in a Prayerless House, but the Plagues and Curies of God ? Abraham expected no good in a prayerless Place; therefore, fays he, of Gerur, Gen. 20. 11. Surely the fear of God is not in this place, they will flay me, &c. What a miserable Place or House must that be, where God's Fear is not? Surely it must be a Sink of Sin. a Butt of Wrath, a Cage of unclean Birds, and a Habitation of Devils. and a small stir of the ed of reflect

O Masters of Families will ye pity the Souls of your Families, tremble lest their Blood be found in your Skirts; when a Child or Servant dies out of your Family, it will be sad if Gonscience have it to tell you, "Here is one Died out of your House, with whom you never prayed; you dwelt together, eat "together, wrought together and what if his Soul be gone to Hell thro' your Neglech? What if his Blood be charged on your How will you answer to for it? Who knows but if he had seen and heard

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"you pray, your Words and Example might have moved him to go into a fecret Corner and pray for his word Soukand to he might have been finging with the Saints in Heaven inflead of howling with the dam-

Will neither the fear of Hell, nor hopes of Heaven perfuede you to Family Prayer, I am fure far less would do it, could I affure you that the daily performance of it would gain you an Estate of Ten Thoufind Merks a Year, we would try it as ye can, and be punctual in it too; we would no more pretend multitude of Bulmels, want of Time, Gifts or Confidence, and are ye so Atheistical as to prefer a little of the World to Heaven ! Or fuppose there were strict Laws made that for every time ye neglected Prayer, ye should be thrown into a Den of Lyons, as Daniel was for praying, or that ye thould lofe a Finger of your Hand, or but pay an Hundred Merk of Fine, would ye not pray as you can, and find Time for it also, rather than lofe your Life, Finger or Money, and are not the Laws of God more awful and fhich than the Laws of Men? Is not Hells Dungeon or a Den of Devils more terrible than a Den of Lyons? Are not Hells Torments more fearful than the loss of a Finger? Is not the wrath of the great God more dreadful than a Fine ? Oh, will not the fear of God prevail more with you than the fear of Man? Remember Daniels Zeal for Family Prayer, who chused rather to be cast to the Lions, before he would forbear it for one Day: Oh! what thall we fay of these who will rather venture to be an eternal Prey to the roaring Lyon, than be at this pains for Salvation to themselves or their Families, but you may hear in their Houles twenty Oaths for one Prayer.

2. Confider the great Sin of neglecting Family Infruction upon the Sabbath, which also is so common, by reason whereof, many Children and Servants are ignorant, prayerless and graceless. Their Parents and Masters do not teach them to read, nor instruct them concerning the Principles of Religion, they neither

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neither pray for them, nor direct them how to pray for themselves. Is the Knowledge of Christ a choice and excellent Treasure? and will ye with hold it from these whom ye Love, seeing it will not make you the poorer, but the richer to communicate it to them. It is the Commendation of Abraham that he both made his Houshold know Gods ways, and commanded them to observe the fame, Gen. 18. 19. and do we ever think to land in Abraham's Bolom, that will hot tread in Abraham's foot steps? Have ye no Pity or Com-Flesh of your Flesh . Where are the yerning of your Bowels towards their precious Souls that are in a Starving and periffring Condition for lacke of desow-Will ve be like the cruel Offriches, 70 20. Tedge ? that are bardned against their young Ones, and leave them to be defroyed after they bring their forth? Will you in like manner bring forth your voting Ones. and then carelelly, leave them to be a Prey to the Devil, and eternally to be torn in pieces by him? Are ye indifferent about thele that come forth of your Loines, and whom ye profess to love to dearth, whether they live with the bleffed Jelus in Heaven, or with the curled Devils in Hell? Remember O Parents who neglect the Education of your Children, God may pumish you for it; even in this world, by their unnatural and undutiful Carriages to you in old Age whereby they may bring down your gray Plairs with Sorrow to the Grave, and no wonder the they make no Conscience of their Duty to you, who made into Conscience to teach them their Duty to God. Remember also how many Children have been brought to a miserable End in this World by the Negligence and Unfaithfulness of their Parents fins way ; fome going to the Gibbet have bitterly reflected on their Parents as the cause of their Ruin, for giving them fuch a bad Example, and not infliniting them in the time of their Youth. But above all condite how your Children and Servants may rife up and accord you at the Bar of God at the great Day, and fay, or Lord, the Bar of God at the great Day, and fay, or Lord, -omol

there stands my Father, there stands my Master, he never taught us, prayed with us, or for us; he ne-"gleded Prayer, he curfed, he lied, he brake the "Sabbath, and so did we after his Example: It is true we are justly condemned, but yet we perish "thro' their Neglect, our Blood is vpon their Heads." O Parents will it not make you speechless, and fling you to the Heart to hear your poor Children crying out against you in that Day? Saying, " Had ye noticed our Souls as well as our Bodies, had ye been as care-" ful to teach us the Knowledge of God, as of fuch "a Trade, it had not been with us, as it is, this Day; " we had not now food trembling in Expectation of " that dreadful Doom, which is just ready to be past " upon us. Curfed be the Man that begat us and the "Paps that gave us fuck; it is to you we owe our "eternal Ruin and Misery." O negligent Parents, what Horrour and Confusion will then seize you in that great and terrible Day of the Lord, to hear such a Charge from your Children; but much more to hear God charge you with their Blood? and fay, "O unnatural Wretches, behold how many precious " Souls ye neglected and ruined, whose Happiness ye " were bound to procure by fo many Tyes of Duty " and Affection; they were Ignorant and ye instruct-" ed them not; they were Prayerless and ye taught " them not; they were Christless and ye pityed them " not; yea, ye not only neglected to give them good "Instruction, but ye gave them bad Example, ye "fwore, lied, spoke obscenely, broke the Sabbath, "mocked Religion, &c. and lo they have followed " you to Hell to be an addition to your Torments " there for ever.

Would you then prevent this sad Reckoning, and be found with your Children upon the Judge's right Hand? O then instruct them and pray for them. O Fathers! would ye wish to have your Children well provided, then lay up a Stock of Prayers for them, both Family and secret Prayer: This is a Stock that would not be soon spent, nay, it will be bringing them in

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III. as wer thou b fore God Heart, togethe in Spea fin to P the Sou fider th If Sata it woul for the ler, wl Mouth less Sin just re God fo Thing they ri with t Night, them o begin t Throat a Cour made with t

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fomething, when ye are dead and rotten. O Mothers I Your Bodies travelled in Pain at their first Birth, let your Souls travel in Pain for their second Birth: Where is your motherly Tenderness towards the Fruit of your Womb? Would ye not be forry to hear them screeching, or see them frying in Hell's Flames without Remedy? Then do what lyes in your Power to prevent it.

III. Beware of neglecting fecret Duties this Day, fuch as were afore-mentioned, and particularly Prayer, if thou be one, O Sinner, that restrainest Prayer be fore God this Day, it is a black Mark of a graceless Heart, for a Spirit of Grace and of Supplication go still together. As Difficulty of Breathing, and Painfulness in Speaking, are Symptoms of a fick Body, fo Averfin to Prayer is a fad Sign of a fick Soul; for Prayer is the Soul's Breath and Speech to God ---. Again, confider the Danger of living in the Neglect of this Duty; If Satan might have his Wish against thee, (saith one) it would be this, That thou mightest lead a prayerless Life, for then he is as fure of thee, as a Robber is of a Traveller, whom he hath fast bound, lying in a Ditch, and his Mouth stop'd that he cannot cry for Help: O prayerless Sinner, consider, Satan has thee fast bound, and is just ready to murder thee, and wilt thou not cry to God for Help? ---- Moreover, think what a brutish Thing it is to live Prayerless, as alas many do, they rife like the Beafts in the Morning, they work with the Beafts all Day, and ly down like Beafts at Night, and never mind to look up to God, till he lay them on their Backs upon a Death-bed, and then they. begin to cry like the Beafts when the Knife is at their Throat. Confider, OMan! why God hath given thee a Countenance erected towards Heaven, and hath not made thee to creep on all Four, as other Creatures, with their Backs to Heaven, and Mouths to Earth: Bur to teach thee, that thou art made to converse with thy Maker, and have Intercourse with Heaven, and that the World's Husks are not fit Food for thy Soul. We would pity a poor Man that were all bowed together, and forced to go like a Beaft upon Hands and

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with his Eyes always to the Earth: And is it not a more pitiful Spectacle to see a Soul that is a Sparkle of Heaven, and created for Communion with God, so crippled with Ignorance and Earth mindedness, as still to be poring and groveling upon the Earth, without looking up to God its Maker and Happiness?

H. In the next Place, I proceed to Caution you against Sins of Commission, by which the Lord's Day is too commonly profaned: And these are either Inward

or Outward.

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1. Inward Sins, or Heart Sins, should be carefully granded against this Day, as being most provoking to God, polluting to his Worship, and hurtful to our Souls, finful Thoughts are an Abomination to God every Day, Prov. 15.26. but more especially this Day. Thoughts are as loud in God's Ears as Words; and he commands evil Thoughts to be forfaken, as well as evil Ways, if we would have Pardon, Isa. 55. 7. Wherefore, let us get renewed and fanctified Hearts, and overaw them with the Thoughts of God's Presence and Omniscience: Let us imagine this Day, that we hear the Sound of the last Trumpet, and see the Throne set, and God calling for an Account of Hearts (for in that Day he will judge Hearts as well as Lives ) and when any evil Thought breaks in, fay, What if God who fees shis, should presently call me to Account? Let us keep a constant Watch over our Hearts this Day, striving to crosh all finful Thoughts in the Bud, and at their first rifing, cry out for God's Help ---. Let us be fendible what a Mass of Villany is in the Heart, It is defperately wicked, as Feremy faith; yea, our inward Part is very Wickedness, Pfal. 5. 9. Hence it was that Luther profest, That he feared his Heart more than the Pope or the Cardinal : And Augustine prayed, Libera me, Domine, : a meup fo. The Heart is like the Trojan Horse, out of whole Belly proceed all evil Words and Actions, Matth. 15. 139. It is the corrupt Fountain from whence all the im-.pure Streams of actual Sin do flow. Therefore we Should look narrowly to it. W.

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But besides incident evil Thoughts, we have many evil Habits and Plagues of Heart, that we should guard against on the Sabbath, being such as profane the Day, and hinder the Santification of it: Particularly,

1. Atheifm, and Misbelief of God's Truths; if this harbour or prevail in us, we can reap no Profit by the Word read or preached this Day. Why do People delay or refuse to embrace Christ, and leave their Sins? but because they want a fix'd and firm Impression of the Truths of the Gospel upon their Hearts? It is true, ye will not fay that ye misbelieve any of them, but ye give no Heart-affent to the Truth of them, which is little better; ye give no firm inward Credit to the Gospel, and to all its Affertions, Commands, Threatnings and Promises, that they are come from God, and are most true, certain and infallibe. Were you once firmly perswaded of the Certainty of eternal Life and eternal Death, ye would not stand to long hovering betwixt Heaven and Hell. If once we had firm Impreffions of eternal Death, ye would presently flee from the Wrath to come: And if ye had a due Sense of eternal Life, ye would run to take hold of the Hope fet before you, Heb. 6. 18. But alas, Nature is half blind, and cannot see afar off; 2 Pet. 1. 9. To carnal Hearts and Eyes there feems to be a Mist upon Eternity, they cannot fee into another World, and they cannot believe Things not feen. But O! if ye would be Happy ye must stediastly believe the Immortality of the Soul, and a future Life; That the Bible is the true Word of God, and that the bleffed God fent his eternal Son Jefis Christ into the World, to affume Man's Nature, and die for to redeem bim from Sin and Hell. With Abborrence renounce all doubting or unbelieving Thoughts of these great Truths, rather doubt of your own Being than of these; believe that what now ye hear with your Ears, concerning a future Life and Judgement Seat, ye will shortly see with your Fyes: If ye do it not, ye rub the highest Affront on God that a Creature is capable of, for you make your Creator a Liar, I John 5. 10.70 This is a Sin that Devils are not charge204

able with, for they believe and tremble. O Sinner! what further Confirmation of the Truth wouldest thou have from God, than he hath already given thee? Thou hast his Word, yea his Write, ratified by his Oath, confirmed by Miracles, and fealed by his Son's Blood, which is far more, and far furer than either a Voice from Heaven, or a Messenger from Hell, according to 2 Pet.

1. 19. Luke 16. 31.

II. Ignorance of the Truths you hear this Day, greatly hinders the Santtification of it; you cannot prize Christ, close with him, or follow him till such Time as ye know him. How can fuch hear the Gospel or embrace Christ offered therein, that know not their ruined natural Condition, and their Remedy thro Christ? They know not Christ's Love and Beauty, his Ability, Sufficiency and Fitness in his Natures, Offices, Relations, Graces, Spirit and Fulness. They know not the Defign of his coming into the World; the Manner of his throughing our Redemption by his Obedience and Sufferings: And the Manner of applying it, and our getting an Interest therein, and the Necessity and Nature of Faith in Order thereto. For as oft as many have Faith in their Mouths, they know not what it is, they are ignorant what it is to receive Christ as a Surety and Saviour, as a Priest and King; and therefore many Gospel Sermons and Sabbaths are intirely lost to them.

O Sinners! consider the Danger of Ignorance, it is a Soul-murdering Sin, Hof. 4. 6. My People are deftroyed for lack of Knowledge. Do not think your Ignorance will excuse you at a Tribunal, or save you from Hell: No, it will rather aggravate your Sin and Condemnation, to be found Ignorant in a Land where the Light Thines to plentifully about you. Ignorance will be fo far from keeping off Wrath from you, that God tells you it is a special procuring Cause of Wrath, and making you more miserable than others, according to Isa. 27. DI. This is a People of no Understanding, therefore ke that made them. will not have Mercy on them, and he that formed them, will show them no Favour, 1 ? Lica

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Again, as Ignorance is a damning Sin in it felf, so it is the fruitful Mother of many other Sins and Lusts, according to 1 Pet. 1. 14. What is the Reason why many Swear, Lye, Cheat, break the Sabbath, drink Drunk, commit Uncleanness, slight Ordinances, neglect Prayer in their Families and Closets, and go on in their Sins, without repenting or fleeing to Christ. It is because of their Ignorance: They are ignorant of God, his infinite Justice and holy Nature, the Evil of Sin, and what Christ hath suffered for Sinners: They know not what Regeneration, Repentance and Faith are, for all they speak of them: And how then can they practise them, or cry to God for them?

Dijection, O! fay some ignorant Creatures, many bave Knowledge, that make no good Use of it: Yea, they are

more Graceless and Profane than we.

Answer, All this is too true, and these will have a had Account to make one Day for finning against fo much Light: But this will be no Help to you, for Profanity kills them, and Ignorance kills you; they die of one Difease, and you die of another; and your Difease is as sure to kill as theirs. For you to reject Knowledge, because some who have it, abuse it, and perish, is as ridiculous, as for you to fay, Because many die who have both Food and Phylick, and plenty of Means for preferving Life, I will use no Means for preserving my Life at all; for whoever die, you are fure to die: They that have both Food and Phylick may die, but they that have none of them cannot live. So, whoever perish, ignorant Persons are fure to perish, for they know not their Remedy, they cannot make Use of the Means of Life. O! ignorant Souls, you are nearer Hell than others, your State is Darkness, and it borders upon utter Darkness; so that you are, as it were, lodging in the next Room to Hell, having but a weak Partition betwixt you and it, which Death may break down in a Moment, and let you pass into it. When an ignorant Sinner dyes, there goes not only Duft to Duft, but Darkness to Darkness; the Darkness of Ignerance to the Darkness of Hell; ( 206)

And is not this a fearful State for you to continue in? What Madness is it for you to do it, when Christ is

daily inviting you to come to the Light?

O! Ignorant Sinners in this Corner why should ye continue in your Ignorance, more than these of your Rank in other Places, who can discourse most sensibly of the Principles of Religion, and the Concerns of their Souls, and can pray to excellent Purpole? Have you not rational Souls as well as they? Have you not the same Helps and Advantages that they have, if you would but make Use of them? are ye not as capable as they? You are as fliarp and knowing about worldly Affairs as others: You know well enough the Rent of a Piece of Ground, the Value of Corn or Cattle ; but alas! know nothing of the Worth of your Soul's, of Christ and Pardon to them: You are well versed in the Art of Plowing, Sowing and Reaping, and know the right Seafons for them; but alas! you know not your Seafons of Mercy : You know your Almanacks, the Fairs and Changes of the Moon, you know your Storybooks and Ballads, and, why might ye not know your Bibles as well, if ye would imploy the same Parts and Abilities to get Spiritual Knowledge? Have ye not great Plenty of the Means of Knowledge, if ye would but attend them, and make Ule of them?

Objection, But I tamos read the Bible, how shall I

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tearn Knowledge?

Answer, You are at a very great Loss indeed, it is hard to get ignorant Persons instructed that cannot read: You ought to lament your Loss, and be the more in Prayer for the Spirit of God to teach you, and make up that Loss; and the more desireous to hear others read, and to wait upon the publick Catechisms: And also, lay out your selves with all Care yet to learn to read.

Objection, But I am too old to learth o mines

Answer, Are you too old to seek after Christ, and Salvation? Will your Age save you from Hell and Wrath, if you die Christles; Will God spare old Folk dying in Ignorance, more than the Young? Many have learned

learned you but quer al who hav ed to th Meat an to read theirs w Object me when Anfau Children to thy i glect wi did not remain : ve cont bring y Blood c Familie your fel to caufe fame N guilty o Obje Age.

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learned to read, who have been old as you; west you but willing and desireous, you would soon conquer all Dissimilar. I have heard of some Servants who have been so fond to learn, that they have offered to their Masters or Mistresses, to quit Part of their Meat and Fee, upon Condition they would teach them to read! And, one not your Souls as dear to you, as theirs were to them?

Objection, It was my Parents Fault that did not teach

me when I was young?

Answer, Alas that Parents should be so cruel to their Children when young! But, wilt not thou be merciful to thy self, because they have been cruel? Their New glect will not excuse thine. As it was their Fault that did not learn you in Youth, so it is yours now, if yo remain in Ignorance, and will be your eternal Ruin, if ye continue wilfully so; yea, you will thus not only bring your own Blood on your Head, but also the Blood of your Children and Servants, when ye get Families, for you will not be capable to instruct them your selves, nor will ye, in all likelihood, be at Paint to cause others do it; and so ye will be guilty of the same Neglect to your Children, that your Parents were guilty of to you.

Objection, But I am ashamed to be learning at this

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Ignorant, but no Shame to Learn: Yea, the one Foot were in the Grave, and the other following, you should still be learning something for your Soul. Consider what is the Worlds Shame and Derision, to to that woeful Confusion of Face that will befal the ignorant Christles Sinner at a Day of Judgement, and especially such as slight Knowledge, and will not be at Pains to learn: Read that fearful and thundering Threatning, Prov. 1. 26, 27, 28. which denounces against Sinners, Punishment without Pity, Misery without Mercy, Crying without Comfort, and Torment without Ease. Of what is the Cause, say ye, of all that sad Vengeance? See Verse 29. For that they bated Knowledge,

would escape eternal Damnation, as ye would honour God and his Sabbath, see that you learn to read, seek Instruction, and wait carefully upon all the Means of Knowledge.

III. Earthlimindedness and Forgetfulness of God. greatly hinder the Sanctification of the Lord's Day : for when the Vanities of the World are entertained, they fo possess the Mind, that there is no Room lest for other Thoughts: The Thoughts of the World shut out the Thoughts of God: The Dust and Smoak of this World fo blind the Eyes of many, that they cannot differn the Beauty of Christ or Holines, tho' the brighteft Discoveries be made thereof this Day in the Ordinances: Thus, alas, Satan defeats the whole Design of the Gofpel as to many; fo that the Ministers tell them from God's Word, of their Souls Worth, Hazard, and only Refuge in Christ, yet they are so hot in pursuing the World, they do not hear or think on what is faid. This Man hath his Farm, the other his Merchandize, the other his Trade to look after, Luke 14. 18. So that there is no Time in their Lives, nor Room in their Hearts feft for Christ. It is in vain to tell many of securing a Mansion or Inheritance in Heaven. They must have Houses and Lands on Earth. It is needless to tell them of providing for their Souls, they have their Families to provide for; or to tell them of beavenly Manna to their Souls; they must have Bread to their Mouths : It is to no Purpose to tell them of a Way to get Justice satisfied, or the Debt of Sin pay'd, they must have their Debts pay'd to their earthly Creditors: It is in vain to press them to seek the Favour and Friendship of God, all their Care is to get the Countenance of this or the other Man, that can do them Kindnels. And so upon these worldly Considerations, Christ the pearl of Price is flighted, the precious Soul neglected, and Sabbaths and Sermons are quite loft.

of your Souls: It may be faid of Worldliness, compared with other Sins, as was said of Saul and Davids when

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when any one Sin kills its Thousands, this slays its Ten Thousands: O! what Havock makes it in the visible Church & What Pharaoh laid of the Israelites, Exod. 14.

3. may well be applyed to many professed Christians, They are intangled in the Land, the Wilderness hath shut

them in. The World like Bird-lime clogs the Soul's Wings, that it cannot mount up to Heaven. Many like Lot's Wife, let out fairly for the Zoar of Heaven, but their Hearts hanker after the Sodom of this Earth, which causeth them look still Back, Back, till they

perish in the Way. I vibonau

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Again, Consider what a vain and empty Thing the World is, the obtained: It suits not the Nature, nor satisfies the Desires of the immortal Soul: It deceives all its Lovers, and in midst of Sufficiency leaves them in Straits; so that we ought rather to pity than envy a Worldling, whose Portion is so small, Happiness to short, Mistake so great, and Misery eternal.

Think what Folly it is to dig for Droft with Mattocks of Gold, to bestow the precious Affections of our Souls, on blue and yellow Clay, How Monterous is it to fee a Man, with his Head and Heart, where his Feet should be? To see the World in the Heart and on the Throne, and Christ at the Foot-stool? To fee the World possessing God's Room, both Week Day and Sabbath Day, and getting the Service which is due to him alone? How many are they, who, even on the Sabbath-day, worship the Trinity of this World, mentioned I John 2. 16. more than the Trinity of Heaven? God is not in all their Thoughts this Day, more than other Days, Pfalm 10. 4. Tho the Heart bestill thinking, and hundreds of Thoughts pass through it every Hour of the Day, yet God is in none of them. Strange! that every worldly Trifle should find Room in the Heart, and God can find no Place in it, What is the Reason of this? You may see Rom. 1. 28, they did not like to retain God in their Knowledge: Surely there is nothing in the World, that we have so frequent Memento's of, as of God : How can we look to the Heavens, Earth, Flowers, or Grass, without minding him? A very Heathen could fay, — Prajentem refert qualibet berba Deum. Or, how can we look to our Bodies, but their curious Structure should presently mind us of God? Yea, every Time we breath, every Motion of our Lungs, and Breathing of our Pulse, should be a Prick or Spurr to us this Day; and in a special Manner on the Sabbath Day: Every Ordinance, every Duty, every Sentence, and every Word spoken by the Minister, should mind us of God: But the Minister is, the Thoughts of God are burdensome to all that live careless and ungodly Lives: They cannot

think upon him, but they mind their Judge.

But O Christian! consider what a Sin it is to forget God, especially on his own Day. If we ought to spend every Day in the Fear of God, Prov. 23. 17. much more the Sabbath Day: What Ingratitude is it to forget him this Day, that minded us in our low Estate, yea, minded us when we could not mind our felves? The Love of God in Christ, should swallow up all our Thoughts this Day. When we seriously consider what Christ hath done for his People: One might think, that Christ would never be one whole Hour together out of their Minds, but that they should carry him up. and down in their Thoughts and Defires, that they fhould by down with Thoughts of Christ at Night, and have him like a Bundle of Myrrhe lying all Night betwint their Breafts, i. e. in their Hearts, and when they awake, they should be fill with him : That their very Dreams in the Night Thould be fweet Visions of Christ, and all their Words should savour of him.

IV. Aversion to Duty is another Heart-evil, that hinders the Santification of the Sabbath: O! how backward do we find our Hearts to the Duties of the Sabbath? How glad to put any of them by with any frivolous Excuse? How unwilling to pay God a Visit on his own Day? We are flow to begin, and in haste to make an End; We are heavy while the Duty is a doing, and glad when it is done. Many are driven to their Closets, as if they were going to the Rack, or as if Prayer were a Pennance rather than a Priviledge;

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They are constrained to it, to satisfy a natural Conscience. It is rather a servile than a Soul-like Performance. If Conscience like a Task-mafter, did not lash them to their Duty, they would never perform it. Many, they would rather toil their Bodies whole Days and Weeks at the forest Labour, than spend one Hour in secret upon their Knees on the Lord's Dur. O! how fad and lamentable a Thing is this? Is not God's Company most desireable? Is it not God's admirable Condescension, and our highest Honour, that such poor Worms as we should be admitted into his Prefence? Are we not naturally defireous of Acquaintance with great Persons, and why so backward to Acquaintance with the King of Heaven? Is not the Sabbath a Delight to God's People, and shall the Work of it be a Drudgery to us?

Objection, The Duties requisite on this Day are so many, they cost much Difficulty and Pains to perform them.

Answer, It is better to take Pains, than suffer Pains better be bound with the Cords of Duty, than with the Chains of Darkness. The Bonds of Duty are not grievous, nay, they are our Ornament, and greateft Freedom, Pfal, 119, 45. Whereas Satan and the World's Service is the greatest Drudgery, there is Sin in the Work and Hell in the Wages. Alas that many will be at no Pains for that which wil bring eternal Glory, but are content to be at great Pains for that which will coff eternal Pains: The Drunkard, Thief, Adulterer, run many Hazards to serve the Devil and win Damnation. they suffer bodily Pains, want Sleep and Reft, and weary themselves to commit Iniquity. They draw Iniquity with Cords, and Sin as with Cart Ropes, Ifa. 3. 18. They are yoked, as it were, in the Devil's Plough or Cart, and he makes them fweat and draw in his Service. O! what bad Work, fad Wages, and a terrible Mafter have they? Who would be hired by any Wages to ferve Lions and Tygers? Is not the Devil a roaring Lion? And, will you ferve him that will devour and tear his Servants both Soul and Body, after they have ferved him never fo faithfully? Oh! shall the Devil's

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Servants out-frip Christ's Servants in Difigence and Activity? Is there any Master like Christ? Is there any Work or Wages like his? Was there ever any of his Servants a Loler at his Hands? Will not his experienced Servants tell us, That Wildom's Ways are Pleafaninels, and that Sabbath Days Work is the sweetelf Recreation? Here they have the most pleafant Walks. the most lightlome Prospects, the chossest Company, and the iweetelf Fellowinip, P. 22.2.2.1.76.50.27. There is Heaven in Holinels and Gain in Godlinels; no fuch Gain or Delight to be found elfe-where, Godlinels is the most enriching Trade in the World God's People fometimes gain more by it on a Sabbath Day, in one Hour, in one Semnon, one Promite, one Prayer, one Communion Table, one spiritual Breathing, than all the rich Men of the Shire are worth, put all their Estates together. The World will not believe this, but lure I am, one Return of Prayer, one Smile of Christ's Face, one Look of Faith, one Grape of Canaan, one Glimpse of the promised Land, the Head of one Golish, the Death of one Luft, the Strengthning of one Grace, which are to be obtained in the Duties of the Sabbath, are an abundant Recompence for all the Pains we can be at in God's Service this Day. They yield more Sweetness and Content to the Soul, than all the Pleasures the World can afford: The smallest Gleanings of spiritual Joy, are better than a whole Vintage of carnal Delights.

But what is all this to that eternal Weight of Glory, which is treatured up in Heaven, for rewarding the laborious Servants of Christ? What can we do for so was a Reward? Had the Lord said to us, Unless we be content to spend your Days in some howling Wilderness, quit all worldly Riches and Pleasures, pine away with Poverty and Want, give the Fruit of your Bedies, suffer Martyrdome, or take a dip in Hell, we shall never see my Face in Glory. Surely there is none that knows what it is to escape eternal Misery, and in herit endless Happiness above, but would have been willing to accept of these Conditions. How much more

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then, when he only requires us to accept of his Son as our Surety, and love him, part with these Sins that would damn us, and follow him in the pleasant Ways of Holiness; and to do all this in his Grace and Strength, for he sends none awarfare on their own Charges. Say not then, I have no Strength for so many Duties as are required upon the Sabbaib: Is there not enough in Christ for thee? Look with an Eye of Faith to the Power and Promise of God in Christ, and every new Duty will bring new Strength with it; They that do

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V. Hardness of Heart hinders the Sandification of the Sabbath: Why? hard hearted Sinners can have no Delight in Sabbath Work, they are not affected by the Word, they cannot prize Christ offered in the Goffel, they are not capable of receiving the Golpel Comforts: O! how many fuch do every Sabbath appear before God? Who can fit and hear the most terrible Threatnings of the Word and Curfes of the Law denounced against Sin, and the Sins they are guilty of, and yet be no more concerned than the Seats they fit on, or the Dead that ly under their Feet. Mercies or Promiles do not allure them, Judgements or threatnings do not alarm them, Oh this is a fad Case, and yet very common, and few fensible of it. Who is complaining of this plague of Heart bardness, and laying the Case before God, saying, Ab! What shall I do with this Stone in my Heart? A Stone in the bladder or kidney is a wofull pain, but the Stone in the Heart is much more dangerous and deadly, yet who is pained with that, and crying to the Phylician of Souls to take it away, and give a Heart of Flesh.

O hard hearted Sinner, consider thy Miserable condition many a stroke has been given thee by the Hammer of the Word, to no purpose; many of the Spirits motions hast thou refssted; many a knock hast thou despised: O tremble less God give the over and take no more pains on thee, a heathen Felix trembled, The Devils tremble, and will thy Heart be unmoved; God calls, Ministers call, Mercies and Fromises call, Judg-

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ments and threatnings call, The wounds and Blood of Christ call and will not thy Heart be affected? The voice of the Lord is powerfull, full of Majesty, breaketh the Cedars. shaketh the Wilderness, hath melted the Hearts of Thousands, and yet cannot it break thy hard Heart. Thou hast Mountains of unpardoned guilt lying on thee, and haft thou no feeling thereof? Remember if you be not brought to feeling now, you shall be brought to it ere long, to your eternal Cost and Sorrow. If the Word do not waken thy Heart, It is like, Death will, when you begin to draw by the Courtain of Fleih and look into Eternity, you will then cry, Lord what will become of me for ever? If you do not awake then to be fure, the first Moment of your entring into Eternity, will bring you to your Senses: The Bitings of the Worm of Conscience will then make you feel: The Stream of Fire and Brimstone will melt the hardest Heart; The Hammer of Justice will then break the Heart, which the Hammer of the Word could not.

O then, beg of God with the greatest Earnestness, That he may give you the broken Heart and contrite Spirit, that so ye may have that acceptable Sacrifice to offer to him, which he never yet frowned upon, Pfal. 51. 17. A broken and a contrite Heart, O God, thou wilt not despise: Augustine caused write this Text over his Bed when fick. Let us cry to God for it, who alone can give it: Gravel Stones Men may remove, but Heart Stones none can remove but God: We may as eafily remove Mountains as do this, yet we must use the Means. And therefore, look to him whom you have pierced, that you may mourn: Think much on the free Love of Christ, and the bloody Sufferings your Sins did put him to: If Christ's Love and Blood will not foften thy Heart, nothing will ---. Beg the Spirit of God to come, and make Application of the Blood of Christ the blessed Scape Goat, and then the adamantine Heart will dissolve: Cry, Come O Spirit of God, blow the Fire of the Word with thy own Breath, and then it will melt Hearts: Take this Hammer in thy own Hand, and it will breake Rocks, wound and heat: Do the Work

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Work throughly and effectually, begin it, carry it on, and finish it: For, if any of it be left for me to do, it will be eternally undone, and I will be lost for ever. Lord compleat this Work, loose my Bonds, thaw my Affections, and

draw my Heart, and take eternal Glory to thee.

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VI. Hypocrifie and Formality in Duty, is opposite to Sabbath Sanctification; for God-requires Heart Sincerity in every Piece of Worship and Duty that we perform. Yet, O! how many are they who give God no more but the outward Man, and the Service of the Body? They draw nigh to God with their Lips only, they pray so superficially, as if they were loath that God should hear them, and take away that Luft which Conscience forces them to pray against. They are so careless of and irreverent in fecret Prayer, they would be ashamed, if any saw them or over-heard them: A Statue on a Tomb, with Eyes and Hands lifted up, offers as good Service as many, only it wants a Voice; And, what fignifies the Voice without the Affections? A Parrot may be taught to repeat some few Words of Prayer, but none will call that a Prayer; so neither will God own thy formal Words for Prayer, it is speaking and not praying when the Heart is wanting, he looks upon thy Worlhip as no better than a Stage-play. Many worship God as carelesly as if they were praying to an Idol, that neither faw nor heard them: Nay, many Heathens have worshipped their false Gods, Jupiter and Mars, with greater Serioulnels and Devotion than you do the great JEHOVAH, who made you and all Why? The Reason of all this is, all that the World. many feek of Religion, is the Name of it, and the outward Form of it makes them pass under the Name of good Christians among Men, tho God fees their Hypocrise, yet Man knows it not, and that is enough to But O Hypocrite! consider the Day is approaching, when God will unmask thee before all the World: As Paul said to the high Priest, Atts 23. 3. so may I fay to thee, God shall smite thee. thou whited Wall; fo as thy Paint shall fall off, and thy inward Rottenness appear to all: There will be no hiding of thy felf

among the Croud; no imposing on an all-seeing God: He can easily discern a traiterous Judas under a deceitful Kis; a ravening Wolf under a Sheep's Skin; a murdering Herod under a Pretence of Worship; a hypocritical Pharisee under a broad Philattery: He can spy a dissembling Devil, under a Saul's Mantle, or when he would shrewd himself among the Sons of God, for neither the Sophistry of Men or Devils can blind

his Eyes.

Again, Let the Hypocrite think on his Folly, in losing both his Heaven here and hereafter, in drawing down upon him, both the Hatred of the World, and the Hatred of the God of Heaven: The World hates him for his Shew of Religion, and God hates him for his Hypoerifie in it. Is it not lamentable with some Hypocrites, to do something for Christ, and go some Length in the Way to Heaven, and yet to lose both Christ and Heaven, for not going one Step further? To be like that Scribe, Matth. 12. 34. not far from the Kingdom of of God, and yet never come thither? How fad is it to perish with Heaven in View, and go to Hell by the very Gates of Glory? The Hypocrite's Hope brings him to the shady Valley, Job 18. 14. but his Candle goes out in that dark Trance, and then he stumbles and falls for ever. It is fad to perish in the Wilderness, when come to the very Brink of Fordan, and in Sight of the promised Land: To make our Voyage with a pleasant Gale all the Way, and Shipwrack at the very Mouth of the Harbour: To come within a Step of the Gate, and die with our Hands upon the Threshold. Laftly, Remember, as Hypocrifie, if continued in, will certainly damn you, so it will provide a hotter Hell for you, than that of other Sinners, Matth. 24. 51. Therefore be wife in Time, and study Sincerity and Uprightness of Heart in all thy Dealings with God.

VII. Wandring of Heart greatly marrs the Performance of Sabbath Duties, especially Hearing, Praying and Praising. Fewish Rahbies say, That the on the Sabbath there was much Flesh used for Sacrifice in the Temple, yet not so much as one Flie was seen stirring there;

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So neither should there be a wandring Thought or Eye allowed, when we are about God's folemn Worship this Day in his House. What Encouragement hath a Husband-man to fow upon a High-way, where every Man and Beaft has free Passage? No better is the Heart of a wandring Hearer; we may as well cast Seed upon the Waves of the Sea, as preach unto fuch, for the good Seed of the Word is quite loft upon them. Think what an Affront it would be to a King, to turn your Back to him, or discourse with others, while he is speaking to you: The Motions and Postures of your Souls are as visible to God, as the Motions and Poltures of your Bodies are to one another. Or if a Criminal were allowed to Petition his Prince for his Lite. would he break off at every Sentence, and chase Flies thro the Room? You would fay, a Remission were ill bestowed on such a Creature, O! Beware of such a ridiculous Behaviour before the King of Heaven, when you are addressing him for the Life of your condemned Soul. Would you have God to hear you, when you do not hear your felf? Can you think he will be mindful of you, when you are not mindful of your felf? Think, if your Prayers were written down, and all your vain Thoughts interlined, What incoherent Nonfenie would they be? Would you not be ashamed to hear them all read over? Would not the World cry Shame upon you for mocking your dread Sovereign with fuch an impertinent Address? O but Thoughts are the same as Words with God, nay, they speak louder in his Ears, than Words do in ours, Amos 4. 13. He declares unto Man what is his Thoughts, and David fays, He tells our Wandrings.

Wherefore when you enter this Day into the Sanctuary, or into your Closet, shut the Door of your Heart, so that worldly Thoughts may not enter to trouble you, Lay solemn Obligations and Charges upon your Hearts, that they wander not from God; bind the Sacrifice with Cords to the Altars Horns, and if the Birds of Prey come by surprize down upon the Sacrifice, then like Abraham, Gen. 15, 11. drive them

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presently away, and summond every Thought to attend your Main Business: Retract every vain thought with a figh, and Chide with your Heart for vain excursions check them as Christ did his drousse Disciples, what cannot you watch with Christ for one Hour how then will you like to be engaged in Heavens work to

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all eternity, where there is no interruption.

Again consider the uncertainty of your Time for Prayer. Had a Criminal but a Quarter of an Hour alotted him to beg his Life before an earthly Judge, would he spend it in gazing upon the Court and their fine Cloaths; or in asking some ridiculous Questions? No, he would intreat and beg his Life with all the Arguments and servency he were capable of. O Sinner, when thou kneelest down to beg thy Souls Life at the Hands of the Judge of Quick and Dead, thou knowest not, if thou shalt have so long as a Quarter of an Hour for it, and wilt thou triffle it away? What if Death surprize thee, and find thy Heart wandring from God.

For remedies of this Evil, besides what is said, study to overaw your Hearts this Day, with a fense of God's presence and omniscient Eye, a servant will not sport himself in his Master's presence, but carry gravely. Did you believe that God's Eye is still upon you, and noticed all your Thoughts, Words, Looks and Gestures? Would ye not be more circumspect than ye are? May not Angels when they fee what gravity and decency you obferve in presence of a Prince, and your carelesness and irreverence in presence of a glorious God, conclude you no better than Infidels in midst of God's House? Confider then how solmenly you set your selves in God's presence when ye attend publick Ordinances; It was the sense of this that made Bernard say when he came to the Church-door, flay here all my earthly thoughts but if they do thrust in after you and come upon you, to divert you this Day, pretending necessary Bulinels as Nehemiah's Eenemies did to him, when about the Temple Work, then give them fuch a repulse as he did, Neh. 6. 3. I am doing a great Work, I cannot come down; why why should the Work cease, whilest I leave it and come down to you, and like him, repeat this over and over

as they repeat their Solicitations.

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Again, get Love to God and his Ordinances, for what we love, that we fix our Minds upon, be it Gain, Honours, or Pleasures; David found Love to the Word, a good Remedy against wandring Thoughts in time of reading or hearing it, Psal. 119. 113.—Also study to accustom your selves to holy Thoughts at other times, for a vain Heart out of Duty will be little better in Duty: If your Hearts be much set on the World at other times, your Thoughts will be driving thither in time of Duty, whether praying or hearing; but if they be habitually set upon Christ, then will your Prayers ascend to him, like a Pillar of Incense.

Moreover, be putting up frequent Ejaculations unto God to fix your Hearts, and gather your straying Thoughts, pray with the Psalmist, Pfal. 86. 11. Unite my Heart to fear thy Name: Look to him, that can stay the raging Waves of the Sea, to stay the wandring

Thoughts of your Heart.

Lastly consider, how Jews and Heathens may put Christians to the blush in this Matter. It is a strange Constancy and Fixedness that is spoken of the Priess at Jerusalem, that when the Romans broke into the City, and rushed into the Temple, ready to kill them, yet they went on with the Rites of the Temple, as if there had been no such thing. Also strange was the Fixedness of that Spartan Youth that held the Censer to Alexander while he offered Sacrifice, who suffered a Coal that fell on his Arm to burn his Flesh, rather than by crying or letting fall the Censer he should disturb that Worship. May not these Instances shame us that have more Light, for our unfixedness and inconstancy in the Service of the great Jehovah.

VIII. Wearying of the Duties of the Sabbath is another Evil we must guard against this Day. O how many are there like those, Am. 8. 5. who say in their Hearts, When will the Sabbath be gone? And with those

Mal. I. 13. What a wearyness is it? Many weary as much of Sermons, as if they were in the Stocks all the while they attend them. O what would come of you, if Christ were as soon weary of calling, as you are of hearing? How many Sabbaths have you kept Christ standing and knocking at your Doors, and he is not weth weary, for all your long. Deafnels to his knocks, and refusing to open to him, but continues still to knock. Olet this shame us out of our wearying to knock at God's Door, Alas! a quarter of an Hour in Prayer wearys many of us. Is this the requital we give to Christ for all his Love and Patience? May not he fay, O Believers, I did not foon weary of my bloody Sweat in the Garden for thee; Nay, I was longer on the painful Cross than ever thou wast on thy Knees in Prayer, or in meditating on my Love and Sufferings. O should a Believer ever weary of that Subject? These Idolaters, Att. 19. 34. could cry out with a loud Voice for the space of two Hours and not weary in commending their Idol Diana; and shall we weary of hearing a Sermon in Commendation of Christ for the space of one Hour? O where are these Animal Spirits that Men have in worldly Bufiness? Where is that Vigour and Activity that many shew in their bodily Recreations; nay in ferving of their Lufts? Many weary not to spend whole Days and Nights in drinking and gaming, but they grudge to give God one Day, or so much as one Hour of his own Day. You weary not to provide for your Bodies, and present Things, but soon weary to provide for your Souls and Eternity: You weary not to bestow Time and Pains to purchase a small Estate, but you can fpare no Time nor Pains to feek the Kingdom of Many are quick enough about worldly Heaven. Things, but like Degon they have no Heads to think, nor Hands to act when the Ark is present. The Sabbath is a long and weary some Day to them; some think both Forenoon and Afternoon of this Day too much to be given to God, one of them may ferve; or they linger in coming to the Church in the Morning, as

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( 221 ) as being glad to have a part of God's Day and Work fhip driven by ere they come, or steal away before Worship be ended, they'd rather spend the Day any was than in God's Service. O Sinner, who is the Lofer by this, but thy own Soul? Doft thou think a Sabbath long, a Sermon long, a Prayer long; How long then will it be to be banished from God's prefence, and ly on Beds of Fire thro' a whole Fremity? You will weary eternally there, but it will not mend you. The Doors are not open there, as the Church Doors how are, to let you go in and out af your pleasure ( as fome graceless Persons do in time of divine Worthip) ho, you will find Hells Gates that with invincible Belts, and Mountains of Brais rolled to them, and there you must dwell and ly roaring as Prisoners of Wrath for ever. Poor carnal wearying Soul, canft thou ever think of going to Heaven to worthip and adore God for ever without Intermission,

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But O Believer, how ill doth it become thee to weary of Sabbath Work, that professes to be preparing for that everlating Sabbath above? Wilt thou weary to spend a whole Sabbath in serving Christ, who wearies not to spend many whole Sabbaths and Years in serving thee? Consider how busic Christ is this Day in Heaven in thy behalf, tho the Sabbath be a Day of Rest to us from our ordinary Work, yet it is none to Christ; he is busic thro' the whole of it pleading and making intercession for thee, without fainting in this Work, and wilt thou so sometimetry, and wilt

when to thork a Time of this Work wearies thee now?

To be fure Heaven would be a Hell to thee in thy

present State, thou wouldst give never to much to be

thou fo foon weary to think on him?

IX. Sleeping or Drouziness in time of divine Service, is a profanation of the Lord's Day, and hinders our profiting by the Ordinances, therefore guard against it. Many are watchful enough about the Devils Service, they can spend whole Nights in Drinking, Gaming,

Gaming, &c. without fleep, but cannot hold up their Eyes half an Hour in hearing a Sermon. Confider what an evil Custon this is, ye who are chargeable with it and reform it. How ridiculous were it for a Man that came to the Mercate to buy Provision for himself and his Family, to fall a sleep in the Mercate Place and fo miss his Errand? Do ye not come on the Sabbath to Heaven's Mercate Day to the Ordinances to get Provision for your Souls, and will ye fall afleep in the mean time of the Mercate, and fo go home empty? What do ye know, but while ye flept that Truth was delivered, that might have faved your Souls? Will a Man fall afleep at his Food, and yet you sleep while the Bread of Life is breaking to you, and the Waters of Life are running by you? How fad is it that the Souls Mouth should at this time be closed with Drouzieness and Sleep, that it cannot receive one Crumb or Drop? O how would a damned Soul prize the Opportunity that ye fleep away? Remember it will not always last with you, the Sabbath and Sermon will quickly come that will be your last; and who knows but this or the next may be it?. If you thought you were going fraight from the Church to God's Tribunal, would ye not be more watchful in hearing? There is none can affure you but it may be fo: However that be, I can affure you ye must shortly answer for every Sermon ye are present at; God will ask, where are the Fruits of fo many Sermons? It will be a fearful Item in your Accounts, fo manySermons flept away: How will you answer for it?

Again, consider how provoking this practice is to God. Would not a Prince be displeased with a Subject, if he should fall asleep while he is speaking to him? Would not a Judge be angry with a Criminal, if he should sleep when he were about to pronounce his Sentence? And have ye not to do with the King of Kings and Judge of the World, while you are hearing the Word? Is not your Life at the Stake, when you are hearing it? See Deut. 32. 47. Remember what beself Eutychus when he slept in time of Sermon, Atts

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20. it almost cost him his Life : God made him a Monument of Displeasure, for a warning to all Sleepers: He got a fad fall, but you may get a worfe; he fell but to the Ground but, you may fall to the lowest. Hell, and there you will not get a Paul to take you up as he got Your Sin is more aggravated than his it was Mid-night when he flept, but you fleep at Midday : Paul had preached feveral Hours, but half an Hour and less puts you afleep; you have cause to fear left God make you a Monument of his Wrath, or that he fay, Sleep on, till the flames of Hell awake you. It is truly a wonder how any can fleep at the worship of God, either in the Church or Family, and not dream of Hell Fire in their fleep, for their Danger is greater than they are aware of. Satan is very bulle at fuch a time, while you fleep, he fuccesfully fower his Tares, Matth. 13. 25. yout fleeping time is a Seed time for the Devil, and a Spring time for Lufts.

If you would remead this Evil, strive and wrestle against it, and pray for Help to do it; go timeously to Bed on Saturdays Night, and see that ye be temperate thro' the Week, for they that wake much in the Ale-

house, will be fair to sleep in the Church.

X. Prejudice at Preachers, and quarelling with them for their Plainness and Freedom in reproving Sin. marrs the Sanctification of the Sabbath, and your getting good by the Ordinances. Some hear Ministers, as the Pharisees heard Christ, with ill will to them, and a delign to catch Advantage against them, they would make a Man an Offender for a word. Others are so fast a sleep in Sin, that they can't endure Ministers to thunder in their Ears, or lighten in their Eyes by plain and piercing Sermons, because they difurb their Rest, Asa was wroth with the Seer upon this account, and put him in Prison; so dealt Herod. with John, and Abab with Micajab. Many like Abab think the Minister has a Pique at them when he reproves Sin freely, He never speaks good of me, faith Ahab. Oh, this is the wrong way, for when God wounds thy Sin, and darts Conviction into thy Soul, You

224 ) you flould thank the Spirit of God, for his merciful visiting of thee; and lay open your Lufts, and fay Smite Tord with a deadly Blow thefe Enemies that would not bave thee to rule over them, kill my Lufts and fave my Soul! Bleft Physician wound and heat, cause these Convictions end in my Conversion here, and Salvation hereafter 15 An honest Heart loves that Sermon best that woulds his Lufts deepeft. He fays to the Word of the Minister that Stops his Career in Sin, as David to Abigail, 1 Sam. 25. 22. 22. Bleffed be the Lord God of Ifrael, which fent thee this day to meet me, and bleffed be the hadree, &c. If your Eyes were opened, you would look on plain rouging Preachers, as your best Friends in the World, If you were in hazard of burning or drowning by falling into the Fire or Water, would you be Angry with one that will pull you out and fave your Life. tho he should wound you or break an Arm of you in the doing of it? Nay, you would think him your Friend, and thank him for his Kindness. And will you be angry with a Minister for plucking you as a Brand out of the burning, by denouncing Wrath against Sin, and telling you your hazard in plain Language? I at good of the od him

XI. Slighting the Offers of the Gospel, and Christ tendered to us therein, is a great Profanation of the Lords Day, and directly opposite to the Delign of it; yet alas! it is a most prevailing Evil among us. Christ calls, but we will not hear, he offers himself. and his Purchase, but we will not accept; he allures us with his Mercy, but we will not turn to him. He oft waters us with the Dew and Rain of Goffel Ordinances, but little Fruit follows: We are like the barren Field, on which much Coff is bestowed, but the Cropt is nothing answerable. How many Sabbaths are frent, and Sermons preached, and no good done? At one Sermon of Peters, there were three thoufand. Souls comperted : But alas, we fear there are three thousand Sermons preached now, and nor one. Soul brought in. Many times is the Gospel Net let down in vain, O that Christ would come and direct it to be let

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tet down on the right side of the Ship. I shall endeavour briefly to lay before you the great Sin and Misery of

rejecting Christ and the Gospel Offers,

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I. It is against Reason to refuse a Remedy when in our offer; as for a wounded Man to flight a Physician, or a condemned Man a Pardon, none in his right Wits would be guilty of this: Nay it is even Self-murther, for he is as guilty of his own Death that rejects a Medicine, or tears a Plaister from off his Wounds, as he that cuts his own Throat. Now, you know what an heinous Sin Self-murder is, yea this is not only so, but it is Soul-murder, which has a louder Cry than any other Murder, by so much as the Scal is more precious than the Body: You are affraid to shed the Blood of others, O do not embrue your

Hands in the Blood of your own Souls,

2. It is the greatest Affront and Indignity that can be offered to the Majesty of God, and our Lord Jesus Christ. It is even called a treading under foot the Son of God; and his precious Blood, Heb. 10, 28, 29, which is there reckoned a greater Sin than the breach of all the Ten Commands: It is a Sin which neither Heathens nor Devils are guilty of: To tread upon the Son of God, O monstrous Guilt! who would be guilty of this? May you say, Am I a Dog ( as Hazael faid to the Prophet ) that I should do this thing? Yea every Soul that flights Christ and his Gospel Offers, doth it. How provoking must it be; to trample on God's most precious Jewel, wherein he is highly delighted and well pleased, Matth. 3. 17. to loath that which is most fweet unto God? What horrid Ingratitude is it to flight the Remedy that the infinitly wife God, hath been at fo much Pains and Expences in preparing for us; and which hath cost him more than the creating of ten thouland Worlds would have done? A Work upon which his Heart is so set, and wherein he hath so displayed his glorious Attributes and Perfections: Yea, a Work which he preferrs to all his other Works: How Criminal must it be to undervalue that? Again, what a flight must it be to the divine Majesty to pre( 226)

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fer the Devil and Lusts before him? When Satar and Lusts knock, they presently find access; year the least whisper they make is hearkned to: But the Christ cry aloud and lift up his Voice like a Trumpet in the Gospel Offers; year, the he call, intreat, beleech and complain, he is disregarded and finds shut Doors. What Initially (may Christ say) do you find in me, that the Devil and Lusts should be preserved before me? Can they do for you what I can do? Do ye thus

requite the Lord, O foolish and unwife ?

3. Refusing Christ as offered in the Gospel, is the great condemning Sin of the World, fee 70. 2. po. 36. Heb. 3. 19. The ruin of Sinners under the Golpel is laid at the Door of this Sin, as if there were none other charged upon them; and justly it is fo, for if a Malefactor were offered his Life upon his kneeling and accepting the Kings Remission, if he refused to do this, it might well be faid, that his refufal hangs him: O Simer, no other Sin in the World, however great it be, would condemn you, if you were not guilty of this Sin of flighting Christ: But this is the Sin which binds the Guilt of all your other Sins, hard and fast upon you; yea it is the Sin that binds upthe Hands of Omnipotency, that it cannot fave you: Chaft's Merits, the infinite, cannot justify you, if you reject them; for the best Medicine that ever was compounded, cannot heat, unless it be applyed.

4. Unbelief and slighting of Christ, tends to defeat the whole Defign of the Golpel, and to render Christ's whole Undertaking useless: For what is it but a faying on the Matter, you have no need of him, and his Death was to no purpose? May not Christ look with a grieved Heart upon unbelieving Sinners, and say, I have gone a long Journey, shed my precious Blood and suffered the pains of Hell to lave Sinners: But these say on the Matter, I might have stayed in Heaven for them, I might have kept my Blood in my Veins, or I died as a Fool dieth, they give me no thanks for all my pains. O Sinners consider what you are doing; would

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you frustrate Christs glorious Expedition, or give him cause to repent of his Death and bloody Agony.

5. This Sin brings on inevitable Wrath and Mifery, Heb. 2. 3. As Chrift hath Cords of Love to he hath a Rod of Iron: If you break his Coult, He will take his Rod; if Meicy manage it, it will but wound you; but if Justice take it, it will grind von to Pouder. O provoke not the Mediator to take his Iron Rod, for his Vengeance is heavy: Tho he be the meek Lamb of God, and be clad with prieftly Garments, yet he hath Feet like Brass, as they burnt in a Furnace, both heavy and hot to trample on his Enemies, Rev. 1. 13. 15. If you refuse Christ, your Misery is as inevitable as the Devils, for they perilh because they have no Mediator, and you perish because you have no Mediator. O why will ye put your felves in the same case with Devils? Nay, your Case in some respects will be worse than theirs, for they never rejected a Remedy: The most fearching Corners in the fiery Oven of God's Wrath, feem to be referved for Unbelievers, Luk. 12. 46. The breath of his Mouth that before invited them, will eternally blow their Fire, Isa. 3c. 33. Mercy it felf will be incenfed and plead against them at the great Day: You will be more inexcufable than the Heathens, they will have fomething to fay for themselves, we never had an offer of Christ, we never once heard of him; but what can you fay for your felves, who have had for many thousand Offers, and so many Knocks and Calls every Sabbath to accept of Christ? You must jurely stand Speechless, there remains nothing for you, but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries. Yea, it will be more tolerable for Sodom in that Day of Judgment, than it will be for you, Matth. 11. 22. 23. The Sins of Sodom were so monstrous, that they made a Hell upon Earth. O! what Punishment must they have now, when the Beginnings of it in this World were to terrible! If the Punishment of the least Sin will be intolerable in that Lake, O what will the Punishment P 2 of

of the Sodomites horrid and unnatural Sins be? Yet their Case will be easie in respect of them that have slighted the Gospel: They will even gnash their Teeth for Envy of the Happiness of a damned Sodomite. Nay, O Gospel slighter, you will then wish a thousand times you had rather been living in Sodom, when Fire and Brimstone was rained from Heaven on it, than have lived in Scotland where Manna was rained, and the Light shined so abundantly.

So much for inward Sins.

II. I come in the next place to Caution you against outward Sins, whereby the Lords Day is too common-

ly profaned.

I. Beware of the Sins of the Tongue; it is a most essential Part of true Religion, to govern the Tongue aright; for if any Man feem to be religious ( faith fames) and bridleth not his Tongue, that Mans Religion is vain. The Tongue indeed is a most unfuly Thing, and therefore the Pfalmist treats it as he would do an unreasonable Beast, Psal. 39. 1. He keeps it in as with a Bridle. God hath fet a double Hedge about this unruly Member, both of the Teeth and Lips ( to shew with what care we should keep it ) and yet how oft doth it break loofe notwithstanding of both. God hath also placed it betwixt the Brain and the Heart, that it might take Counsel of both, and yet how oft doth it act without advising with either the one or the other. God hath given us Two Ears, and but One Tongue, to teach us, to hear much and speak little: Be swift to bear and flow to speak; Ja. 1. 19. For he that refraineth bis Lips is wife, Prov. 10. 19. Often have we cause to repent our speaking, but seldom our Silence.

As we ought to watch our Tongues every Day, so especially on the Lord's Day, for on this Day we are forbid to speak our own words, Isa. 58. 13. Not only must we this Day abstain from Lying, Swearing, Reproaching, Backbiting, &c., but also from all idle Words, yea from all such Discourse as is unsuitable to the Work of this Day; tho it might be lawful on other Days. The Hearts of Men may be very much

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known by their Sabbath-days Discourse, for out of the abundance of the Heart the Mouth speaketh : We guess by People's Language, what Country they belong to: Is thy Speech vain and worldly upon the Lord's Day? it is a shrewd Sign of a carnal unrenewed Heart, Thou art a Galilean, thy speech bewrayeth This is Gods holy Day, and he will have it fanctified by our whole Man, and by our Words, as well as our Actions: Set a watch then this Day before your Mouth, and keep the Door of your Lips, and frive to feafon your Speech with Grace. For you may profane the Sabbath by your Words, as well as by your Works, and by vain Words as well as by vile Words. O then! what cause have we to lament the Profanation of the Sabbath by vainand idle Discourses, which is fo common among us: If Christ should join himfelf to many this Day in their coming and going from the Church, as he did the two Disciples going to Emmaus on this Day, Luk. 24. 15. 16. and ask, What manner of Communication are thefe which you have one with another? Might not this Question strike us speechless, and make us blush? Who can tell what Day this is, by many Peoples Discourses? Jests, Stories, and idle Talk are as common with you this Day as any other. It was Plato's Proposal, that Mens Speeches at their Meetings and Tables should be written; if this were practifed on the Sabbath, would it not put many to shame, to read over their Words before them? But the Men do not Register them, yet remember God doth it, especially on his own Day, which he hath so much honoured; he has a Book of Remembrance to write down all that Men fay, as well as what they do, Mal. 3. 16. fee what he faith, Matth. 12. 36. that Scripture may cause us all tremble, and take heed to our Words while we have a Day to live, I fay unto you, that every idle word that men shall speak, they shall give account thereof at the Day of Judgment. O what long Counts will many have to clear for idle Words on the Sabbath, besides on other Days? And if they must account for idle Words, how

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how much more for ill and finful Words, for base Lyes and bloody Oaths? Othe Tongue is a world of Iniquity! How shall we answer for it at God's Barr, without timeous Repentance, and fleeing to Christ fr Mercy? If you would have your Tongues renewed, and to become as choice Silver, to speak the Language of Canaan on the Lord's Day, then see to get sanctified Hearts, cleanse the Hountain, that the Streams may run clear, Washyour Heart from wickedness, and let not wain Thoughts, as well as sile Thoughts, and if they break in upon you this Day, do as the ravisht Virgin under the Law, cry out to God for Help, and you shall not be held Guilty.

II. There are Sins in Action, whereby the Sabbath

is frequently profaned by many.

r. Many encroach upon the Lord's Holy Day, by doing unnecessary fervile Work in and about their Houses, which might either be done on the Saturday before; or delayed till Munday thereafter, such as the gathering Peafe, bearing of Grafs, cutting and hearing of Kail, fetching in Water, sweeping the House, drying of Clouths, brewing of Ale, and the like. These things not being works of Necessity or Mercy, but our own Works, done for our worldly Profit, or to indulge our carnal Ease, are certainly unlawful on the Sabbath, according to Ifa. 580 12. yet alas, how is the Lord's Day profaned by these Practices in the Corner where they live? Let Ministers do and fay what they will, still many will be stealing a part of God's Day for their servile Work : And it cannot but be heinous and provoking in the fight of God, being done against fo much Light and manifold Reproofs.

Object. Why do you exclaim so against us on this account; we do no harm to any, we thank God we are not

Thieves, Extortioners, Drunkards, &c.

Ans. Nay, you are Thieves, for you Rob God and steal from him, that which is his proper Right, for the seventh Day is the Lords: You would be ashamed to be found stealing any of your Neighbours Goods,

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and think you no shame to be found robbing God of his holy Day? Is not Sacriledge the worst kind of Thest, stealing from God worse than stealing from Man; the Sins against the first Table greater than the Sins against the second Table? Besides, they that begin thus to steal from God, may ere all be done, come and steal from men too, for false to God true to no Man: Many a Thief at the Gibbet hath confessed that he began his loose Life and stealing with breaking of the Sabbath Day.

Object. We are not fingular, we do but what Neigh-

bours and others about us do.

Ans. You ought to be singular and do more for God and your Souls than others, if you would enter in at the strait Gate. God forbids you to follow a Multitude to do Evil, Exod. 22, 2. The commonness of a Sindoth not extenuate, but aggravate it in the light of God, fot the more common it be, it hath the louder Cry in his Ears for Vengeance. God hath common Plagues for common Sins in this World, and a common Hell for common Sinners in the World to come: Think not that your Association with others will any ways alleviate your Torments in that Lake below; nay, it will rather heighten them, for the mor Faggots are thrown into a Fire, it will burn the more vehemently.

Object. Thefe things which we do are but little Triffles, foon done, and doth not hinder God's Service on the Sab-

bath.

Ans. 1. Was not gathering a few Sticks on the Sabbath as little? Yet we see how highly God resented it. Think no Sin small, which is committed against an eternal God, and his holy Law: There is more Evil in the least Sin, than all the Angels in Heaven, or ten thousand Worlds can expiat: And if its Guilt or Punishment due to it, were laid upon thee, it would make thee gnash thy Teeth eternally, and curse the Day that ever thou wast born: Nothing less than the Death of the eternal Son of God, can make attonement for the least Sin. Believe it then, that lesser Sins, if P A

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known and referved will carry thee to Hell as furely as greater Sins, for the less the Sin be, the less Tentation hast thou to commit it, and the less Excuse for it: A small Leak in a Ship kept open will sink her, as well as a greater, a Stab with a Pen-Knife will kill a Man as well as a Sword. If thou allow Satan but the smallest grip of thy Soul, he will pull thee to Hell by it, even as a Butcher can drag a Beast to the Shambles by one Foot, as well as when bound by all Four: And if Satan get thee to Hell, he doth not much care by what Sins thou goest thither, whether

fmall or great.

2. God hath framed all his Commands in infinite Wildom, and he best knows what is consistent with his own Worship, and what is most for his own Glory. It is Presumption in any Man to say, That this or that piece of our Work on the Sabbath will be no Hindrance to the Service of God, feeing he himself. hath faid, In it thou shalt do no manner of work : The Isrgelites must not gather Manna this Day, Exod. 16. O might some have said, why, "It will not hinder " God's Service we gather it early in the Morning, and " fo we will be at God's Worship in time enough, and " have all the rest of the Day to serve him: Again, we need not travel far for it, it lyes round about the "Camp, and near our very Doors, It will be no "great Labour; and besides, we may have good "Thoughts in time of doing it." No, you must not be wifer than God, he hath set apart this Day for his own Use, and you must not cut and carve upon it.

II. Vanity and Gaudiness in Apparel, is opposite to the Sanctification of the Sabbath: Some dress up themselves this Day, in such vain Attire, and undecent Fashions, as tend to draw the Eyes of others to gaze upon them, and so their Hearts to wander from God and his Worship. Think what Guilt you hereby draw upon your selves, of the Sins of others, as well as your own. The Practices of some Heathers, may put many professed Christians among us to the Blush. Valerius Maximus tells of a heather young Man named Sparina, who was

their he dis Snare who shoul their beaut what a she fire 1 and (bion. or va shou came of hi feek in a hath are ] iame of a to a Shee wor crem vain wea proi Put hun ly a into

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exceeding Beautiful, but observing that many fixed their Eyes on him, and fearing the Consequences of it, he disfigured his Face, left his Beauty should prove a Snare to others: May not this Heathen condemn such, who are so far from disfiguring themselves, lest they should prove a Tentation to others, that they disfigure their Faces by Painting and Patching, to feem more beautiful than God has made them, without fearing whatever the Confequences of it may prove. Is not this a shewing a Dislike of God's Workmanship, and a Defire to mend it? Jezabel was Infamous for this Art, and no fober Woman should defire to follow her Fashion. A Christian should be so far from being proud or vain of his Apparel, that the Sight of his Garments should humble him, and keep him in mind how he came to need them: Was it not Sin that strip'd Man of his Glory, covered him with Shame, and put him to feek Cloaths for to hide it? Would it not be Distraction in a Malefactor to pride himself in a Stigma which he hath got for a foul Crime? Consider the Garments you are proud of, what they are: The Beafts have the fame naturally to cover them, and, will you be proud of a Beafts Covering? It was the Saying of a Heathen to a vain Gallant, Why art thou proud of that which a Sheep wore before thee? Or, what tho' they be finer than Wool, yet their Original is no better, but rather worse: What are Veluets, Silks and Satins, but the Excrements of a vile Worm? And is that a Matter to be vain of? Remember that ere long God will cause thee wear another Suit, thou wilt have small Reason to be proud of: He will even cloath thee with Worms and Putrefaction: May not the Thoughts hereof keep you humble, and teach you to come to the Church, grave-

III, The Institution of Holy Days, is an Encroachment upon the fourth Command, and opposite to the Sanctification of the Sabbath, which is the only Day now appointed to be kept boly to God. What is it, but an usurp-

ly and decently apparelled; especially since you come into the Presence of that God who resists the Proud, but

gives Grace to the Humble.

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usurping of Christ's legislative Power, and a vilifying of the Lord's Day? To set Saints Days, or Days of humane Institution on a Level with it, by obliging People to abstain from Labour thereupon. The Church hath no Power to consecrate such Days, nay, the Apostles did it not: There is no Word of their consecrating a Day to Stephen the Protomartyre, nor to James, whom Herod killed with the Sword. Yea, it may be reckoned an Idolatrous Practice to consecrate Days to Saints and Angels, and to keep them to their Honour, for publishing their Praise, and commemorating their Acts, since this is a

Piece of Worship that belongs only to God.

Laftly, Not a few in the Country where we live do profane this Holy Day, by their fet Cabals and drinking Meetings upon it; as also, by reading profane Books, and telling profane Stories upon it: Alas! what bellift Madness is this, that many are given up to? It is even a riding Post to Hell, a dedicating God's Holy Day to the Honour and Service of the Devil: A hanging out a Flag of Defyance against Heaven, and déclaring War against your Maker. Do ye thus provoke the Lord to Fealoufie, are you ftronger than be? Will you fight against him that made Heaven and Earth with a Word, and by a Word can unhinge them again; yea, by the Breath of his Mouth can crumble you to Dust? What are you in his Sight, but as a handful of filly Worms? And, do you think to be able to wage War against the Almigh-No, no, be the Combination never fo ftrong, the Rebels never fo flout, the Enemies never fo numerous, he is fully able to master them, and will certainly do it, Prov. 11. 21. Tho' Hand join in Hand, yet the Wicked spall not be unpunished. O! what Cause have we to pity and pray for such Heaven daring Sinners, and weep in fecret Places for their Souls, who wilfully destroy themselves, and pour Contempt on their Maker, who live as if either there were no Hell; or were afraid it should be full ere they got thither, and who feem to long to be Companions of Devils and damned Spirits. The God of infinite Mercy open the Eyes, and stop the Career of fuch, before they be beyond the Reach of Mercy.

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## An EXHORTATION to Sanctify the LORD's Day.

Shall conclude this Subject with a ferious Expertation to all Ranks strictly to observe the Lord's Day. Read and consider what hath been already said, and you will find many Arguments for pressing this Exportation: Nay, this is the Scope of all that hath been said. But that you may the more effectually be convinced of the Expediency and Necessity of this Duty, I shall further sub-

join these few Motives.

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1. The strict Observation of the Sabbath, is the most effectual Mean for preventing Atheism and Profavenels. in Regard that by the frequent recurring thereof, the Remembrance of Christ and Heaven is still kept up. and Sin and Vice are kept under constant Rebukes and Difgrace. If it were not for the Observation of the Sabbath, Atheism and Irreligion would quickly overforead the World: And there is, nothing tends more to harden the Heart, fear the Conscience, and give loofe Reins to scandalous Sins and Out-breakings, than the Profanation of the Sabbath. This (as hath Been faid) many Malefactors at Gibbets, have confessed to have been the first beginning of their loose Lives, and that which paved the Way to their other wicked Courfes, and provoked God to leave them to fall into these heinous Crimes, which brought them to such fatal Ends.

2. God's great Goodness, and gracious Design, in allowing you the Sabhath, lays you under strong, On bligations to keep it conscientiously: He gives it not for a Pennance, but a Priviledge. It is not that he may get Advantage from you, but that he may give Blessings to you. He hath not commanded the Business of the World to cease every Seventh Day, because he is tired with governing the same, or to take any Ease to himself; but it is that he may give Rest to your Bodies, and heavenly Resreshment to your Souls. Would you have Christ and the Riches of his Grace? Would you have

( 236 have your Souls nourished, and weak Graces repaired? Then keep the Sabbath, for it is God's weekly Marketday, and a free Market it is, wherein we may buy without Money and without Price, the richest Commodities that Heaven and Earth can afford, even the Bread and Water of Life, for the Lives of our Souls, the Wine of -Christ's Blood to chear us, the Milk of his Word to nourish us, the Gold of his Grace to enrich us, his precious Eye-falve to enlighten us, and his white Raiment to cloath and adorn us. Is this Day fo profitable to us, and will we not regard it ?. It is the Soul's Festival, a Day of Reaping and Ingathering, and of laying up in Store for the Time to come. It is God's stated Alms. day, or publick Deal-day, wherein he scatters Bleffings, and Crumbs of the Bread of Life among needy Souls. It is the Queen of Days, the Dawning of Glory, and Daybreak of Heaven. It is the Day for ascending Mount Taber, to fee Christ transfigured before our Eyes; and for getting to the Top of Pisgab, to get a Sight of the promised Land. O then! what horrid Ingratitude must it be to a good God, to profane this bleffed Day, and flight God's unspeakable Kindness in allowing it to

4. The Rrid Observation of the Sabbath, is an excellent Mean to sweeten both the Thoughts of Death and Heaven to us. I. As for Death, a retiring from the World once a Week, will prepare you to welcome your final Removal from it the more chearfully. But they who think it hard to leave their worldly Concerns for a Day to worship God, when they expect to return to them on the Morrow: What a hard Pull must it be for them to part with them altogether at Death, never more to come back to them? And this we must all shortly do, whether we will or no; but to a conscientious Keeper of the Sabbath, the parting with the World will not be fuch a hard Task. 2. It will also sweeten the Thoughts of Heaven to us; for the Work and Comforts of the Sabbath below, are the Foretaftes of the Employments and Enjoyments of the everlasting Sabbath Above: And they who delight in the Sabbaths

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baths on Earth (which are the Days of Heaven, and topical Resemblances of it) cannot but rejoice in the Fore-thoughts of celebrating the eternal Sabbath Above, in the immediate Fruition of God's Presence, and beholding him as he is for evermore. But the Thoughts of Heaven can be noways pleasant to a Sabbath-breaker; Yea, it would be an uneasse Prison to him: For if it be a Pennance to him, to be a few Days in God's Worship now, what a Punnishment would it be to him to

4. A conscientious keeping of the Sabbath, disposeth the Soul the more for the Service of God all the Week over: If your Soul be in a good Frame on the Sabbath, it will prosper the better all the Week for it: Your Conscience will be the more tender, your Thoughts the more Spiritual, and the Affections the more Lively. If you be in the Mount with God on the Sabbath, the Face of your Conversation will be fair to shine in

Holiness thro' the Week.

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5. Our Regard to the Sabbath; is a trying Test of of the State and Frame of our Souls, whether we be Spiritual or Carnal, love God or the World most. It tryes also the Condition of our Graces, whether they be waxing or weaning, in a prospering or decaying State. Hence God frequently calls the Sabbath a Sign betwint bim and his People, Exod. 31. 17. Ezek. 20. 12, 20. And indeed, there is not a clearer Sign to diffing wish us from profane Persons, than a consciencious keeping of the Sabbath: This is also a Sign of a good Understanding and Correspondence betwixt God and his People. It is very Emphatick, when God calls the Sabbath a Sign betwixt him and his People, for it is not only his People the Fews that he means, but his People in all Ages, to the End of the World. Our fanctifying the Sabbath is a Sign of God's fanctifying our Hearts, and and an Evidence of a good Work wrought in us by his Holy Spirit. Hence the Lord makes it a Character of the bleffed Man (even in the New Testament Times) that he keeps the Sabbath from polluting it, Isa. 36. 2.

-Mare and bleffed are the Fruits which are to be reap-

and from this bleffed Duty.

the Sabbath for his own Glory and your Good, exhort and object all Ranks and Degrees of Persons, Young and Old, to honour this Day, and abstain from all

worldly Employments and Recreations thereupon.

Member the Subbath Day to keep it Holy: Improve this Day with all Care and Barnestness, for it is the Day wherein poor Sinners usually begin their Acquaintance with God, and Conversion to him; and the proper Scalon for this Work, is the Time of Youth, for now the Heart is most tender and plyable, and sooner melted for Sin, than afterwards, when you come to greater Age; for the longer you go on in Sin, the Heart will turn the harder, and the Conscience more seared: The longer you forget God, the more estranged will you grow, and unwilling to return to him: The Branches of a Tree, while young, may be bowed and trained up any Way, but when they are old, they will not ply.

Again, Consider, that the sooner you begin to san-Brify the Sabbath, and be serious about your Souls, God will love you the better; see how he remembers the Kindness of Youth, Jer. 2. He loves those who come in at the first Sound of the Gospel, far more than Rebels who stand out till the last, that they can do no more: The sewer Calls and Invitations you resist, the more kindly will you be accepted of God: He loved a young Abijah, a young Josiah, a young Timothy and John is called the Disciple whom Jesus loved, John 13: 23. because he was youngest and earliest converted: See how affectionately Paul salutes Eponetus, by the Title of his Well-beloved, because of his being Christ's first Fruits in Achata, Rom. 16. 5. And if Paul loved him so much, to be sure Christ loved him sar more.

Moreover, Do not think that Justice will spare you, if it find you in Sin, and out of Christ, because you are young: Presume not upon Mercy upon this Account,

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remember that Threatning, Pfalm 68. e. God shall awound the Head of his Enemies, and the bairy Scalp of him that goeth on still in his Trespasses. You have no Ground to think that he will spare you, till you be old and hald headed; no, he may even take you by the hairy Scalp, while you are in your youthful Vigour and Freshness, and punish you, as he hath done many others before you!

O! Young Folk, if you would mind your Souls, and fanctify the Sabbath in the Days of Youth, take these

few Directions.

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Steps of you: Alas! many young Folk think it as improper for them to be thinking on their Graves, as to think of going to Bed at Noon; their Sun is high, and it is a long Time to Night. They look on Death at fourty or hifty Years Distance. O what Folly is this! Do you not see Graves of your Length, and Skulls of your Size in the Church-yard? Yea, do you not see twenty die young, to one that lives to old Age? Let Death and Eternity be then the frequent Subject of your Meditation on the Lord's Day.

Misery by Nature, that you are Children of Wrath, Heirs of Hell, Enemies to God, and Strangers to Christ and the Covenant of Grace; Yea, Servants to Sin, and bond Slaves to the Devil: For the Prodigal never thought of turning to his Father, till he saw himself

in a loft and undone Condition.

3. Think much on Christ's Fitness, Fulness, and Suitableness, for all your Wants and Maladies: In him you may find a Remedy for whatever troubles you; Is it Guilt? here Pardon! Is it great Sins? here a Redeemer's Blood that cleanseth from all Sin: Are you Condemned? here sufficient Righteousness to justify you: Is Pollution and Filthiness your Fear? here a deep and open Fountain that runs continually: Are you chained Prisoners? here Liberty: Are you drowned in Debt? here a Ransom and Surety: Are you Diseased? here Balm: Are you Poor? here fine Gold: Are you Dead? here

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the Resurrection and the Life: Are you Starving? here the Manna and the fatted Calf? Are you Weak and unable for Duty? here All-sufficient Grace and Strength: Yea, he is able to save to the uttermost, all that come to God by him: Yea, he says of little Children, suffer them to come unto me: And him that cometh, I will in no ways tast out.

4. Let Children and young Folk carefully attend Ordinances this Day in the Chutch: Ly closs by the Pool fide, till it please the Angel of the Covenant come and put you in: Study to remember what you hear, and give Account thereof to your Parents, when you

come Home.

read much of them this Day, and meditate on them, Pfalm 119. 9. Wherewithal shall a young Man cleanse bis Way? By taking heed thereunto, according to thy Word. How came Timothy to be so well acquaint with Christ and his Way? But because from a Child be knew the

Scriptures, 2 Time g. 4 3.

6. Be much this Day in Prayer, for the Prayers of young Folk are very pleasant Musick in God's Ears. It would be both very pleasant and profitable, if Children of the same Family would take some Time this Day, to meet and read and pray together, for fo the Examples and hearing of one another, would be mutually helpful, and ftir them up to a Concern about their Duty. It is the Fault of Parents, that do not put them on to this Practice: If Children did thus begin early to the Service of God, it would become habitual and delightful to them afterwards " Butalas! instead of this; many Parents let their Children run and play thro the Streets, Church and Church-yard on the Sabbath, without reftraint: But let fuch Parents remember, that the Children die in their Iniquities, yet their Blood God will require at their Hand one Day.

II. I shall close with a Word to aged People: Consider how many Sabbaths you have mispent, and mourn for it; in Threeffore Years Time, you have above Three Thou-fand Sabbaths to reckon for, and if God lay Judgement

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to the Line, and Righteousness to the Plummet, you will not be able to answer for one of them: O! Humble your felves deeply before God, and employ Christ to clear your Counts for you : Pur on Resolutions in his Strength to improve Time better for the future, and particularly the Sabbaths which God may yet allow you, for fecuring an Interest in Christ, and making Provision for long lasting Eternity. Have you not great Need for it? Alas! there are many old Persons, who have all yet to do: Their Glass is near run, and their Sun is at the letting, and yet they have their Work to begin, and their Journey to fer out for: Tho' they have lived Threefcare Years in God's World, yet they never ipent three Hours of all that Time in fincere serving of God, or providing for endless Eternity: They never communed with their Hearts, thought on their Ways, shed a Tear for Sin, or fell on their Knees to cry, Lord, what shall I do to be faved? What Hope shall I have in a dying Hour? Where will I take up my Lodging thro Eternity? How many old Persons are grofly ignorant of the first Principles of Religion? Yea, manyChildren of five or fix Years old, will far out-ftrip them. O! what is the Reason of all this, but the neglect and mispending of the Sabbath Day, and the Contempt of the Means of Grace and Knowledge, which you might have enjoyed thereupon. Well then, what refolve you to do for the Time to come? Have you not forgotten God and Christ, and neglected your Souls and Heaven long enough? Or, will you do it to your dying Hour? Are you content to go to the Grave without Christ, and without Hope? O! what a fad Sight is it, to see gray Hairs and Gracelesness meeting together? To see Men put to look thro their Spectacles, but never minding to look to their Saviour? To see them leaning on their Staves, but never thinking of relying on Christ for Salvation? To see Age forcing them to bow and bend their Bodies to the Earth, but yet never bowing a Knee in Secret, to beg Repentance. O! what a Shame is it to live fifty or fixty Years in the World, without a fervent Prayer or

242 ) penitent Tear for Sin? To live without God, without Christ, and without Faith? O! what will you anfiver for the fearful Abuse of God's long-suffering Patience? O Sinner! better thou hadft died when a Child, or when first born, than to have lived so long and go to Hell at last: If thou diest old in Age and old in Sin, O! what a hot and fiery Hell may'ft thou look for? O! how many Sabbaths and Sermons? How many Calls, Counfels and Exhortations have you to anfwer for? Remember you will be called to an Acount for every Year, Month, Day and Hour you have lived: And, what Account can you give of fifty Years Spent in Sin, fixty Years lived in a Christless and Prayerless State; or three thousand Sabbaths triffled away? Will you be persuaded then to flee to Christ, before the Door be shut, and improve the Time and Sabbaths which remain, for God's Glory, and your precious Souls Advantage. And to him who can effectually persuade and enable you so to do, be Praise for ever. AMEN.

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### The Right IMPROVEMENT

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#### COMMUNION SABBATHS

S the Sabbath Day is the most excellent of all the Days in the Week; so a Communion Sabbath is the most descreable of all the Sabbaths in the Year; for that is a Day in God's Courts, in an eminent Manner, and is truly better than a Thousand. The celebrating of the Memorials of Christ's dying Love in the Lord's Supper, is a most necessary Duty, and suitable Work upon the Lord's Day; and in the Apostolick Age, it was ordinarly a Part of the Work of every Lord's Day, Acts 20. 7. The Blood of Christ being then but newly shed, made most warm and tender Impressions upon the Hearts of Primitive Christians, and fired them with extraordinary Love and Zeal for their Redeemer.

If ordinary Sabbaths do require great Care and Diligence in preparing for, and improving them; then much more do Communion Sabbaths, being solemn and high Days, wherein we make most near Approaches unto God, and he makes near Approaches unto us. They are Days of Heaven upon Earth, and do most eminently represent the Employments and Enjoyments

of the Glorified in Heaven.

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My Design here is not to treat of the Sacrament of the Lord's Supper at large, for this hath been done to excellent Purpose by several Hands, such as Henry, Doolittle, and others, whose Books upon this Subjett I do earnessly recommend to the Readers serious Per-usal.

All that I defign upon this Head, is to give some sew Directions, for the right Improvement of Communion Sabbaths: And in Order thereto, I shall insist at some Length upon the Preparation needful for them before Hand. We must be at great Pains to sanctify our selves before we come to this solemn Ordinance of the Lord's Supper, and that for several Days before we come to it.

# QUESTION I. What Things are necessary to be done before we come to the Lord's Supper?

ANSWER AKE the following Directions, I. Study the Nature of this Ordinance, and the Work of Communicating; for unless it be duly understood, it can never be rightly gone about. You may take up this Ordinance, I. As a Representation and Memorial of Christ crucified, and his Purchase. It is a Map of the Gofpel, and a visible preaching of Jesus Christ: As the Word holds forth Christ to the Ear, so this Sacrament represents him to the Eye. It is a Monument of Christ's redeeming Love, and of the glorious Sufferings, and mighty Acts which he hath performed for us. It is also a publick Monument of his glorious Victories and Triumphs, as the Captain of our Salvation, and of his spoiling Principalities and Powers, and obtaining Peace for us. It is likewife a visible Pleage of Christ's second Coming, and a Taste of the new Wine, that Believers are to drink with him in his Father's Kingdom.

2. We may take it up as a Feast, in which Christ holds Communion and Fellowship with his People; and a great Feast it is, even the Supper of the great God;

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The Feaft-maker is God the Father, the Provision is God the Son, whose Flesh is Meat indeed, and whose Body is Drink indeed: The Guefts are a Company of poor unworthy Sinners, for whom the Crumbs beneath the Table are too good , yet God bids fuch hearty Welcome, Cant. 5. 1. A strange Feast! Christ is both the Giver and the Gift, the Feeder and the Food, the Maker and the Matter of the Feaft: He is that heavenly Pelican that feeds his young Ones with his Flesh and Blood. This is rich and noble Provision, John 6. 35. What Bread and Wine afford to the Body, wizn Strength. Comfort and Nourishment, the same do the Body and Blood of Christ, received by Faith, yield to the Soul. The heavenly Dainties presented to the Soul in this Feaft, are, Pardon of Sing Recomiliation with God, Adoption into his Family, Reace of Confcience, Strength, and Increase of Grace, the precious Promifes of the Covenant, the gracious Presence of Christ, the Smiles of his Countenance, and the Influences and Comfort profil his, Spirit: What rare Dishes are these? What a full Table hath Christ furnished to his People in the Wilderness? Would to God we had Appetites for itch : an nogn eng. We ought to take it up as the Sealing and Confirming of a Covenant betwixt God and us ! This Saerament is one of the Seals of the Covenant of Grace, which God makes with Believers in Christ, and a Mean whereby he gives them Seafin and Infeftment of the Benefits of the Covenant, and glorious Inheritance purchased by Christ. It was usual in the Eastern County tries, to ratify their Covenants by eating and drinking together, Gen. 26. 28, 30. Gen. 31. 46. 2 Sam. 3. 20. This then is a Covenanting Feast, wherein a Bargain is folemnly ratified and fealed betwixt God and us God's exhibiting the Elements is a Seal of the Covenant on his Part, that he will be our God, and that he gives us his Son and all his Purchase, and will fulfill all his Promifes to us in him. Our taking of the Elements is a Seal on our Part, of our accepting of Jesus Christ, and engaging to be his People, and that we will fulfill all the Duties required of us. Here Christ gives us his

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Body and Blood to fave us, and we give our Souls and

Bodies to leave him solar hash

Laftly, we must take up this Ordinance as a folemn Outh whereby we bind our felves to be true and faithful Souldiers to Christ, in Confirmation of our Baptismal Vow: For the Word Sacrament was anciently a Military Word and fignified the Oath which the Souldiors took, to be true to their General. Remember then O Communicants, what ye do at the Lord's Table, you publickly fiver Alledgeance to the King of Heaven, over the broken Body, and fled Blood of the Son of God : Now, if the Dust of Christ's Ministers Feet will be a Witness against the Slighters of the Gofpel, and cry for Vengeance on them; then certainly Christ's own Body and Blood will be a more terrible. Witness against unworthy Communicants. Nay, here you five at an Oath attended with folern imprecations When you feat a Covenint with God in this Speciment, you do on the Matter fay, " If we he in League with Sin and Satan, while "we are professing to give our selves away to the Lord, then let that Wrath which Christ Suffered fall upon us: And as certainly as we crumble the Sacra-"mental Bread betwirt our Teeth, let the Mill-stone of God's Wrath bruife us: And, as we drink the "Sacramental Cup, let us drink the Cup of unmixt "Weath eternally, if we deal fally with God in this Covenant. " And so unavorthy Communicants and Diffemblers with God, eat and dripk Judgment to them-

To communicate Wortbily then, is a complex Att, and a very great Work: It is, in few Words, to receive Christ and his Benefits with the Hand of Faith, and make particular Application of them to our felves; as we receive the Elements with our bodily Hand, and make use of them, it is a flieing into his Wounds for Shelter, applying his Blood for Gleanling, and refting on his Merits for Justification. Or, it is to cast our guilty Souls into the open Arms of a crucified Saviour; and mutually to embrace and clasp about this bleeding High Priest, with the Arms of our Faith, faying

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with Thomas, My Lord, and my God: Or with the Spouse, I am my Beloved's, and my Beloved is mine. As we take the Elements into our Hands, we ought to pre-

fent Christ's Blood and Merits in the Hand of Faith to God, and plead it with him, saying, "Lord, the I "deserve to be sent from this Table to Hell, yethere a sufficient Ransom to attone for me, and on this do "I stay my guilty Soul. And, as here I see Christ willing to give me his Body and Blood to save me, so here I give up my Soul and Body to Christ to be sawed, to taught and ruled by him." Or, in a Word, to communicat worthily, is believingly and thank-

to communicat worthily, is believingly and thankfully to remember Christ's dying Love, as we Est and Drink at his Table. Or, it is a broken hearted View of him whom we have pierced, with a folemn Resolve to pierce him no more.

DIRECTION. II. zeed of , Tov

Consider and believe that Communicating is a most necessa-

OOK not on it as a Matter of Indifference, as some do, but remember the Command of your dying Saviour who faid to all his Disciples, Take Eat, Drink ye all of it, Do this in remembrance of me. Every Time we read or hear these Words our Hearts should melt and warm, if we confider what he who faid these Wordsdid for us; even more than a Million of Angels could have done, and more than Father, Mother, Wife, Brother, and all our Relations would have done for us. Again if we confider, when it was he faid these Words : It was at a Time, when he faw Heaven, Earth and Hell, Juffice, Men and Devils conspiring against him. It was that Night he was to begin his bitter Agony, and fweat the bloody Sweat for us; and to be fure if this had not been a Matter of the greatest Concern, he had chosen another Time to have enjoined it. And, shall we be unwilling to obey the Charge of our dying Friend, which he gave, when he was just going to offer up

248 himself a Sacrifice in our Steed, that he might eternally fave us from Hell Flames? Had he bid us do some great Thing, go in Pilgrimage to the Ends of the Earth, go visit his Sepulchre in Remembrance of him; would we not have done it? How much more then should we obey him, when he only fays, Do this in prink at my Table, in a thankful Remembrance of what I have done for you? With what Delight should we go to that tryffing Place to meet with our dear Saviour? How pleasant is it to see his Face at a Communion Table? There the King is to be seen in his Beauty, for he never appears more Glorious than in his dyed Garments. How fweet is it there to hear his Voice, which is the very Musick of Heaven, to hear him speak as from the Cross, It is finished, the Ransom is pay'd, and Justice satisfy'd? How melodious is it, O Believer, to hear him whisper into thy Eat, Fear not, I am thy Salvation? Pfalm 35. 3. The Lord bath put away thy Sin, thou shalt not die. 2 Sam. 12. 13. Son, be of good

Chear, all thy Sins are forgiven thee. Again, Is not this Action as Profitable as Pleafant? Knowest thou, O Man, what Injury thou doest to thy immortal Soul, by neglecting it? Can's thou have any other but a lean hungry starved Soul, if thou flight the Food God hath appointed for it? Doeff thou know what others get at this Feaft? Some have come to it Poor, and gone away laden with Riches; Some have come to it Hungry, and have gone away satisfy'd as with Marrow and Fatness: Some have come Thirsty, and have got Floods poured on the dry Ground: Some have come Blind, and have gone away Seeing: Others Lame, and have gone away Walking. Here the hard Heart hath been foftned, the cold Heart inflamed, and the dead Soul quickned, Here the Palsie Hand hath been cured, the feeble Knees strengthned, the straitned Heart enlarged, the wandring Heart fixed, the creeping Defires elevated, the cloudy Mind brightned and doubting Soul resolved. Here, O Believer, thou mayest get a Meall that will prove Life to your Soul,

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and Death to your Sins, Strength to your Graces, and Poison to your Lusts. Hast thou no weak Graces to be strengthned, nor strong Lusts to be subdued? Hast thou no Heart Plagues to be cured? Why then do you for-fake your own Mercies?

Objection, O say some, we are not prepared for this Ordinance, we have Quarrels with our Neighbours, we cannot be free of bad Company, and we cannot get our Sins

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Answer, It is heinous Wickedness to go on wilfully in Sin, and then make your Sin your Excuse. Remember, if you he not prepared for this Ordinance, neither are you prepared to die: If you be not fit for the Lord's Supper here, you are not fit for the Marriage Supper of the Lamb above: And dare you contendedly live one Day in that Condition you dare not die in? Or if you die in it, you will be eternally excluded from Heaven: Mind, tho' you may fit Christ's Call to come to his Table, you cannot fit his Call to come to his Tribunal.

Objection, It is dangerous to come to the Lord's Table

unworthily.

Answer, That is true indeed, but think you there is no danger in turning your Back upon it, and thereby forgetting your best Friend, slighting your seatest Benefactor, and despising the rich Feast and great Preparations he hath made for your Souls: Consider what is threatned against the Man that neglected the Passover, Nuny, 9, 13. the same is threatned against those that should neglect the Gospel Feasts, as we may read in Zech. 14. 16, 17, 18. As the Scripture doth not mean, so neither do I, that any should come to this Table in their Sins; the greatest Sinners are indeed called to come, but mind that it is in the due Order, you must first leave your Sins, come to Christ, and then come to his Table. Let the wicked for sake bis Way, and the unrighteous Man his Thoughts, and let bim return unto the Lord, &cc. Isa. 55. 7.

Objection, But there is great Difficulty in getting our

selves prepared for this Work.

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Answer, Christ had a thousand moe Difficulties and Discouragements in the Work of our Redemption, and yethe never pleaded any of them : He faid not, The Cross is beauty I cannot bear it, the Sea is deep, I can not wade it, the Cup is bitter I cannot drink it. He objected not, the Work is hard, it will cost me dear, and I shall meet with an unthankful World, that will slight my Love, neglect my Offers, and despise my Ordinances. No, he went chearfully thro' his Sufferings with defire, fays he, Have I defred to eat this Passover: The Cup that the Father bath given me, shall I not drink it? When the Father calleth him to drink the Dregs of the Cup of trembling for you, he readily answered, Lo I come, I delight to do thy will; But when he calls you to take the Cup of Salvation, and call upon the Name of the Lord. O what Grudging and Backdrawing doth appear? Had Christ so great desire after the bitter Cup of God's Wrath, and have we no defire after the Cup of Bleffing in the Sagrament? Did he go fo chearfully to die for us, and shall we go so deadheartedly to Feast with him? Let us be ashamed of this ungratitude. What a perverse and froward Creature is Man? Still he would fly in the face of God's Authority: When God faid to him, Eat not of this forbidden Fruit, then he must needs Eat: But when God faith, Eat of this Bread, he refuseth to Eat: How long doth God bear with us?

Did you know your own Mercy, you would be glad at the News of the Gospel Feast. Behold what Joy it doth occasion in Ferusalem, when the Trumpet was blown to give Intimation of the Passover, Pfal. 81. 3. Blow up the Trumpet in the new Moon, &c. This Feast was observed on the fifteenth Day after the first appearance of the New Moon; and not having Almanacks to forewarn them of it, as we have, they used to fend Men to the Top of the Hill to watch for the Appearance of the New Moon, and as foon as they faw it, they ran to tell the Priest, that he might blow the ·Trumpet, and give notice of it to the People, who received the News with great Gladness: And have 1000 100

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not we far more Caule to rejoice at the Intimation of our Gospel Passover, in which we have Christ crucified. far more evidently fet forth before our Eyes, than the Jews had? O how much should our Hearts be affected, when the Silver Trumpet of the Gospel founds loud and long, calling us to the Feast of the Great King! If this Sacrament were but celebrated in one Place in all the World, with what Zeal and Defire would People flock to behold it, and partake of it? And ought we not to come with the same Affection and Devotion now, tho it be celebrated in many Places, should our Hearts be Evil, because God is good ought we to despile our Mercies because they are common? Should not the frequency of this bleffed Feat fill our Souls with the greatest Thankfulness to the bountiful Maker of it?

## DIRECTION III.

Consider what solemn Preparation is necessary for your approach to God's holy Table.

HE Lord's Table is God's hely tryfting place, where he meets with Men, and holds Communion with them; and have I not good ground to call you, as in Am. 4. 12. Prepare to meet thy God O Ifrael. If an Angel should tryst to meet with you as gainst such an Hour, would you not prepare with all Seriousness and Solemnity to meet with him? O but confider, it is the God of Angels that tryfts with you here, even that God before whom all the Angels a dore, and the Devils tremble; it is that God who hath declared that he will be sandified in them that come nigh to him Lev. 10. 3. He is a Holy God and will be attended in a Holy Manner, by those who come near him: And, can we come so near to him any where in the World, as in this Ordinance? Christ caused bespeak and make ready an upper Room saveept and garnished for himself, when he instituted this Ordinance, to teach us to cleanse our Hearts and make ready the Upper,

252 Upper Room of our Affections for receiving Christ in the Sacrament. Our Affections naturally are Dead and Carnal, our Hearts are full of Lufts and Pollution, to that we are unfit for holding Communion with a Holy God, without purifying and preparing our felves. God in this Ordinance hath made great Preparation for us, he hath provided a Feast that hath cost more than ten thousand Kingdoms, and ought not we to be at Pains to make ready for it? Were we called to Dine with an earthly Prince, we would frive to have every thing in good Order about us; but here we are called to Feast with a Fealous and All-feeing God, who will fpy out every unprepared Communicant, when he comes in to fee the Gueffs, Matth. 22. II. As for the pieces of Preparation requifite for this Ordinance, I shall infift upon them afterwards.

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## DIRECTION IV.

Consider the Sin and Hazard of unworthy Communicating.

TOU may read both in 1 Cor. 11. 27. 29, 30. the Sin is no less than murdering of Christ, and and being found Accomplices of the Jews and Souldiers who embrued their Hands in his Blood, a dreadfull Charge! The Hazard is, both temporal Strokes and eternal Damnation: For this Sin God casts the Bodies of many into the Grave, and their Souls into Hell. " They Communicate unworthily, who do it ignorantly or impenitently, and are not fensible of their Milery by Nature, and their need of Christ: And they who come without due Preparation and Self-Examination, or live in any known Sin, fecret or open; and approach this Table with hard and unconcerned Hearts, without reverence of God, Grief of for Sin, Love to Christ, Faith in his Blood, and "Refolutions to walk in his Ways."

This must be a very beinous Sin, because,

In It argues your undervaluing of Jesus Christ as an Imposture or Malesactor; for if you look on the Sufferings

ferings of Christ here represented, as the Sufferings of the innocent Son of God and Saviour of Mankind; Why are you not affected therewith? But if you own or regard them not as such, then you charge Christ as being the greatest Criminal in the World, in declaring himself to be the Son of God, and Saviour of Sinners.

2. It is a folemn Affront to Christ, as it is to a King, to throw his Picture or Great Seal into a Mire; or for a Beggar to come in with nasty Cloaths and filthy Hands, and offer to sit down at a Kings Table

and dip into the Dish with him.

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3. It is a horrid mocking of him, for by coming to the Lord's Table, you pretend to honour Christ, to be affected with his Sufferings, and to hate Sin that was the cause thereof: Now when there is really no such thing, but Sin is hugg'd and embraced; what is it but to act Judas's part over again? and betray the Son of Man with a Kis.

4. It is an Accession to the Jews horrid guilt of murdering the King of Glory; for he is reckoned as consenting or accessory to a Murder who is not affected with it, makes light of it, or abetts and entertains the Murderers, what else doth an unworthy Communicant, who is not grieved for his Sins, but lodges these Traitors, and Nails in his Heart and House, that

crucified the Son of God?

5. The time when this Sin is committed, makes it very heinous: To pierce Christ when he is making a rich Feast for us, displaying a Banner of Love, and inviting us to take Sanctuary in his Wounds, makes the Crime monstrous. Would it not be reckoned a barbarous Wickedness to stab a Hospital and kind Friend while he were entertaining you at his Table, or even to shed the Blood of an innocent Man, tho he were a Beggar, but far more if he were a King? What Wickedness must it be then to be guilty of his Blood, one drop whereof is more precious than all the Blood that ever ran in the Veins of the Kings and Princes of the World, since it's first Creation? Yea, your Guilt in some respects more heinous than that of the Jesus; for

254 for they did it ignorantly, but you do it wittingly, they did it to one they reckoned a Criminal and a Blafphemer, but you do it to one you own an Innocent and your Redeemer : They did it in his State of Humiliation, when he was in the form of a Servant, but you do it when he is exalted as a Son at the Fathers

right hand. .

O Sinner, tremble for fear of this Guilt, venture not to this holy Table without due Preparation; thou rannest a great Risk if thou dost, thou even venturest upon the Bosses of God's Buckler: It will be a wonder if thou escapest God's Vengeance. God smote fifty thoufand of the Men of Beth hemelh, for an irreverent look into the Ark. He killed Uzza for giving it a rash touch: and who knows what he will do to thee? What if he break out upon you as on Nadab and Abibu? What if he struck thee Dead with the Bread in thy Mouth, or Cup in thy Hand? What if he make you a Monument of Wrath where you fit ? Surely you will be only obliged to Gods patience, if it be otherwise. And indeed we have cause to be astonished at his Goodness and Long-fuffering, that he should fuffer fo many vile Murderers to live fo long in his World; yea and fuffer them to approach his Table, and stab him over and over again, when he hath Flames and Vengeance at command, and can crush them more easily than we can do a Moth. And which is yet more, that he should renew unto them the offer of that Blood they have so spilt, to wash them from the guilt of spilling of it, and indeed there is nothing elfe can do it. Have not the best of tis alas, reason to fear our contracting fomething of this Guilt? Were never our Hearts hard, our Minds wandring, our Affections dead, our Spirits Carnal, when we fat down at the Lords Table? May we not all cry with David, Pfal. 51. 14. Deliver us from blood guiltinefs, O Lord.

If God should let loofe Satan upon unworthy Communicants, as upon Judas, what terrible Mavock would he make among them? How fearfully would he re mun dama there Sin, Hear

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he revenge the Blood of Christ? How many Communion Tables would he turn into Golgotha's and Aceldama's, Places of Sculls and Fields of Blood? Let us therefore guard and pray earnestly against this crying Sin, and be at all pains to prevent it by preparing our Hearts to entertain Christ at his Table.

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## DIRECTION V.

Set Time apart for Self-Examination.

HIS Duty is absolutely necessary, Let a Man examine himself and so let him eat, saith the Apostle, We have to do with a Heart searching God, who will find out every unworthy Communicant to his utter Shame and Confusion; when God examins such. his Questions will be Nonplusting and Confounding, Matth. 22. 12. And he faith unto him, Friend, How camest thou in hither, not having a wedding Garment? And he was speechless. O then prevent this by examining your felves. Would you prevent your eating and drinking your own Damnation? Would you have Grace quickned? Would ye know how it is with you now, and like to fare with you for ever? Would ye have your Hearts affected with your Condition, and brought to be acquaint with Christ, and get a Visit from him at his Table? O then examine your selves before hand. Many a Christian can declare, that the time of their preparing and fearthing themselves before the Sacrament in their younger Years, was the very Time their Hearts were first engaged to Christ and his Ways. Wherefore is it that Sinners continue hard hearted and impenitent, and are not brought to Mourn for Sin, and turn from it unto God and Holiness? The Reason is plain from Fer. 8. 6. Lam. 3. 40. Pfal. 119. 59. They never examine themselves.

O then retire from the World, Summond and Sift your felves at the Bar of your own Consciences, and enter into a Communing with your own Hearts. And

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in the first place, you must excite and awake Confcience to do its Office, and speak and judge for God: For tho a Judge be on the Bench, yet if he be Deaf, Dumb, or asleep, he cannot judge; wherefore Confcience must be roused up, and charged to act faithfully; pray to God for a lively and tender Conscience that that may give just and impartial Judgment. A Dumb Conscience that speaks nothing, a Sleepy Conscience that feels nothing is the greatest plague in the World; far better it should be wakned here, than that it should awake in Hell, where there is no place for Repentance.

Would you prevent that dreadful wakning? Then ftir up Conscience to examine Matters with thee, and put fearching Questions to thy Soul. As God cryed to Adam in the Garden, Adam, where art thou? So cry to thy Soul, O Soul where art thou? Art thou in the broad Way or in the narrow? Whether art thou in Satan or Christ's Camp, under a Cloud of Wrath, or a banner of Love. There are two important Questions you are much concerned to think on, Whose are you, and whom serve you? Whether is it God or the Devil. Christ or your Lusts? O happy Man, that can' anfwer both these Questions with Paul, Acts 27. 23. It is God, whose I am, and whom I serve. How bleffed was his Condition that could fay fo? The Paul was a poor despised Prisoner, yet this made him happier than Cefar, to whose Bar he was then going: Alas! many I fear, if they answered truly, might say, It is the Dewils whose I am, and whom I serve, Oh, Lord! open their Eyes to see what a bad Master and bad Service they are engaged with.

But more particularly before you approach to the Lord's Table, remember to examine your selves of these five Things. 1. Your State and Condition.
2. Your Sins and Short-comings. 3. Your wants and Necessities. 4. Your Ends and Designs. 5. Your

Graces and Qualifications.

I. Examine whether you remain still in a State of Nature, or be translated to a State of Grace. If you be

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in Satans Family, you have no Right to this Feaft, it is Childrens Bread, and therefore not meet to be casten unto Dogs. This is a Feast for Christ's Friends, and if an Enemy thrust himself in amongst them, at his perril be it. They that are strangers to the Covenant have nothing to do with the Seal of the Covenant.

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Answer, I. There are many, we need make no great Question anent their State, such as the grosly ignorant, who know not the Mifery of a natural State, nor their need of Christ; and the openly profane, who go on in the broad Way of Swearing, Lying, Drunkness, neglect of Prayer, &c. He that runs may read their Character, that they are Chriftless and unconverted: Whoever they be that are in this State, and go on in it, they are unfit for this Ordinance, they are not invited Guests, they have no Part nor Lot in this Matter. Ignorant Persons cannot examine themselves, nor differn the Lord's Body: Profane Persons mock God, when they pretend to feal a Covenant with him : And if they thrust themselves upon this Table, they Affront Christ, and neal their own Condemnation. We would reckon it a loathlome fight to fee fome dead Corps, or Men full of plague Sores fet down beside us at our Tables : And do you think that a living and holy God can look with pleasure upon dead Sinners, or these with the running Ulcers of Swearing, Drunkness, &c. sitting at his holy Table. Let all fuch stand off, for they will find Poifon in the Bread, and Death in the Cup, and go away works than they came. This is not a Converting, but a Confirming Ordinance in its own Nature, and therefore doth suppose that they are converted, and in Christ who come consthe fleurt, we de undeceive all awakesti you

2. There are others who come the length of a Form and Profession of Religion, that yet are in a bad State; and if they would allow themselves the free use of their Reason, and compare their Case with

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the Word, they might eafily perceive the badness of their Condition. Upon a small search they might difcover, that the' they performe fome Duties, vet it is not for the Glory of God, but to be feen of Men, or to fatisfy a natural Conscience: They rest upon their Duties and make a Saviour of them: And tho' they Read, Hear, or Pray, yet they never notice Heart-Work: They love the World more than God, and mind the things of the Flesh more than the things of the Spirit they are careless about secret Prayer, and allow themselves in known Sin; they suffer Pride, Covetousnels, Malice, Revenge, and other Lufts to reign in their Hearts without relifting them, or mourning for them; and furely these are black Marks of a Christless State : And if ye would set up a Tribunal in your own Breafts, and hear what God's Word and your own Consciences would conclude anent your Condition, ye would find your felves ranked among the unclean, and fuch as have no Right to the Childrens Bread, while you remain in your present State : But alas, how many such do rush upon this solemn Ordinance, without any Heart-fearch, or acquaintance with themselves: They trust to their outward Form, and hence flatter themselves that they are safe enough, and so like the foolish Virgins they slumber away their Time, Still dreaming of Heaven and Happiness, and nothing that Gods Word, or Ministers do fay, will undeceive them, till the Cry at Midnight awaken them, and behold then when they open their Eyes, they meet with an eternal Disappointment: When they thought of nothing but open Gates at the first knock, behold the Draw-bridge of Mercy is taken up, and the Gates of Heaven shut in, and they hear nothing but that terrible Voice, Depart from me, I know you not. O that he who fearcheth Ferufalem with Candles, and knows the Heart, would undeceive and awaken you ers who can whe length of smit ni

3. There are others who are really in a good Estate, tho the Evidences of it are not so clear to them; Satan raises many Fogs, and Mists to obscure the Sight

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1. Have ye got new Discoveries of Things which ye had not before; the perhaps ye cannot tell exactly the Time, Manner and Steps of the Change, yet can ye say with the blind Man, Joh. 9. 25. One thing I know, that whereas once I was blind, now I fee.

"Once I saw little Evil in Sin, but now I see it exceeding vile and damnable. Once I thought there was
fome good thing in me, but now I see my Heart is

"deceitful and desperatly wicked, and swarming full of base Lusts. Once I slighted Heart Holiness, but now I see it to be most beautiful and necessary.

"Once I saw little need of Christ, but now I see he is more necessary to my Soul, than Meat and Drink

"to my Body. Once I faw little Beauty in Christ, but now I fee him to be the chiefest among ten thou-

"fands; hay among all the thousands in the World.
Then to be fure there is a Change wrought, thou ye

were once Darkness, yet now are ye Light in the Lord.

2. What are these Things ye are mostly taken up and concerned about? Can you say, once it was my Question, What shall I eat, what shall I drink, and wherewithal shall I be cloathed? But now my great Question is, What shall I do to be saved? Once my main Care was to secure and increase my temporal Enjoyments; but now it is to lay up my Treasure in Heaven, and clear up my Evidences for it. Once the World and temporal Things, were my uptaking Business, but now my Saviour, my Soul and Eternity, are my chief Concerns, and ly nearest to my Heart.

3. How stand your Hearts toward fecret and spiritual Duties, and towards fecret and spiritual Size. 1. As for the first, Do ye earnestly desire and study Patience, under Assistant, Meekness under Injuries, and Contentment with your Lot and Condition? Do you study Humility and lowliness of Mind, and desire to have Pride brought down, that ye may still be lower

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in your own Eyes? Are ye delighted with secret Mourning for Sin? Are ye desireous of intimate Converse with God by secret Prayer and Meditation? Where ever Grace is wrought in the Heart it bends towards God, and centers in him. It is the Voice and very first Cry of the new creature in the Soul, Pfal. 72. 28. It is good for me to draw nigh to God, nearness to God is the mean of its Livelihood and Subfiftence: This is given as the Mark of Paul's Change, Act. 73. 28. Rebold be prayeth, the Spirit of Grace is never a Dumb Spirit, Zech. 12. 10. Gal, 4. 6. But if thou art a ffranger to converse with God in secret Duties, it is a fad fign of thy Estrangement to a saving Change upon thy Soul.

2. How stand you affected to secret and spiritual Sins? Are you grieved for your Pride, Ambition, Envy, Unbelief, Atheistical Thoughts, Backwardness to Duty, &c. Do ye feel the flirrings of indwelling Corruption and Heart Lufts, and earnestly strive against them? Doth the Eye of God, or the Love of Christ restrain you as much from secret Sins, as from open Transgressions? Do you abhor the Tentations to. Sin, and fart at the first appearance thereof, like Foseph, Gen. 26. How can I do this great wickedness and

sin against God?

Objection, Alas I am a poor dark confused Creature, I know not what to make of my Case, I would some times fain lay claim to some of the foresaid Marks, but presently I am beat off, and all is darkned to me : For when I begin to consider narrowly, I cannot say that I have any true Love to Christ, or that I ever rightly closed with him by Faith, I know little of a work of Grace in my Heart, I cannot take up the beauty of Christ and of Holiness.

Answer, I pity these poor trembling and doubting Souls, who cannot attain to any Light on clearness about their Condition; who yet are labouring for it, and would give all the World to obtain it: And tho' in the mean time, they dare not renounce all Hope; yet they can see no folid Ground to build up-

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on, and are often tempted to give over all further Endeavours.

To fuch I would fay, that you ought to wait on God, and hold on in the way of Duty to your Lives end, whatever Discouragements you meet with therein, God in his own time will let you know, that your Labour is not in vain. In the mean time, for thy Comfort, I would ask thee some few Questions.

1. Thou fayest, thou hast no Love to Christ, nor haft thou closed with him by Faith; but is Love to Christ that which thou would'st fainest have of any thing in the World? Is it thy greatest Grief, so that sometimes it forceth Tears from thine Eyes, that thou canst not get thy wretched Heart to love him? Then to be fure, thou art not destitute of Love to him. Haft thou not so much Love to him, as makes every thing that bears his Image amiable in thine Eyes? You are feard you love him not, but can you fay there is nothing in all the World would please you so much as one Ray or Love-blink of his Countenance? And the hould never own you, yet you resolve to ly all your Days at his Feet, and look up to him, and to none other for Salvation: Then be of good Chear, poor Soul, for these are comfortable Degrees of Faith

2. What is the Object in all the World that thy restless Heart is most pointing out after? Canst thou say, if thy Heart deceive thee not, it is an Interest in Christ, Communion with God, and Love to his Ways; and the obtaining of these, would yield thee more Content than all the Gold of Ophir? Then to be sure, there is true Grace wrought in thee: There are many true Diamonds that are but like Sparks in respect of bigger Stones, yet these are as true as the the other. Every Degree of Grace is Grace, and sincere desires after Grace, are certainly true Grace.

3. Upon what is it that you fpend the strength of your Prayers, and what are you most earnest for? Is it a doubting Soul, for the Death of Sin, the removal of Heart-plagues, the curing of Heart-wandrings,

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Heart-deadness and Backwardness to Duty? Again, Dost thou spend another great part of thy Prayers for the increase and lively exercise of Grace, and for the actings of Faith and Love? Then this is a sure Mark of the Spirits Work in thy Soul; for if thou saw not the evil of Sin and beauty of Grace, thou would'st not spend the strength of thy Prayers for killing Sin, and

quickening Grace in thy Soul.

But Laftly, O doubting Soul, if thou canst not win to clearness, by poring on the Mark of Grace and Faith ( as indeed fometimes doubting Believers cannot, fince there is no Mark that can be given, but a fcrupulous Conscience will find a Back-door ) then try another way, endeavour to act Faith in a direct Manner upon Tefus Christ; for many times a Believer will sooner come to a clearness of his Interest by the direct Acts of Faith, than by the reflex Acts. Therefore if thou can'ft not see Faith in thy Soul, then presently flee to Christ and lay hold upon the offer and promise of Life, as if thou had'st never done it before: Run as a Malefactor to the City of Refuge for Protection, as if you had never fled thither before: Go as a wounded Man to the Phylician for a Plaister to thy Wounds, as if you had never got one applied before. Go Transact and Covenant with God in Christ, as if you had never effayed any thing like it before: For whatever you have been, Christstill tenders himself to you to be your Saviour, and you cannot possibly be so willing to accept of him, as he is to accept of you. Try this Method, and there is good ground to hope that Light will break up and Fears evanish, and so you may with Comfort come to this fealing Ordinance.

II. Examine your felves of your Sins and Short-comings; take an account of your Debts, and see how great they are: Put the Question to your selves, which the unjust Steward put to his Lord's Debtors, How much owest thou to my Lord, and see that ye tell the truth, and do not for a hundred write down sifty, as many a false Conscience doth: But deal truly and ingenuously, for an All-seeing God is looking on. Do

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as the Fews who before the Celebration of the Palsover fearched their Houses for Leaven very narrowly : they lighted Candle and fought every Corner and Hole therein, and when they found it they threw it away with Deteffation. Some think it is with Allufion to this Custom, that the Lord is faid to fearch Ferufalem with Candles, Zeph. 1. 12. In like manner you must narrowly search every Corner of your Hearts for the Leaven of Pride, Avarice, Malice and Hypocrify, I Cor. 5. 7. 8. Set Time apart, and conveen your Souls before God and Conscience, and compare your Hearts and Lives with God's Word, and the Rule of his Commandments. Look back upon your Actions, recall the Passages of your Lives, and remember your Faults before the Lord. If you would have your Repentance full, ve must endeavour to take a full and particular View of your Sins, both Original and Astuals of Omission and Commission, of Youth and riper Age, of Purpose and of Practise, of Heart and of Life. View your Sins both secret and open, against first and second Table; consider how ye have wrong'd God, your Neighbour and your selves; How ye have transgressed every Commandment either in Thoughts, Words, or Deeds: Think upon the Lusts of your Hearts, the Sins of your Tongues, and Outbreakings of your Lives. Particularly fearch out your predominant and beloved Sins, and also the heinous Circumstances and Aggravations of your Sins, and forget not to examine your felves concerning the breach of former Vows, and the Guilt contracted fince the last Sacrament. Let no Wound or Sore be concealed or skinned over, but fearch them all to the bottom, if you would have them perfectly cured. Let it not fatisfy you to ask Confeience in an overly way concerning the foresaid Sins, but wait for an Answer, nay urge it to give it, and put it hard to it.

III. Examine your Wants and Necessities, and come sensible of them to this Ordinance, where ye may find all needful Supplies treasured up in Christ's fulness, which is here exhibited: Search out your Defects and Needs, and come to Christ with them:

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Are you polluted, heavy loaden, and under Bonds and Terrour? Do you see your felves Blind, Naked, Lame, Sick, or Wounded? Come fensible of thy Miseries O Sinner to Chrift, who has a broad Plaister for every Sore. Dost thou find thy Graces weak? Doth thy Faith shake thy Hope stagger, thy Love decline, thy holy Defires abate? Doft thou want Wisdom, Sincerity, Selfdenial, Meekness, Humility, or brokenness of Heart? Then come sensible of these Defects to Christ for new Supplies and Reinforcements. Do you want a fight of your Interest in Christ, a seal of your Pardon, clear and unclouded Evidences of Grace, a view of the King's Face, or Strength to vanquish your Lusts? Nay, are you trysted with bodily Wants and Infirmities, Croffes and Loffes, and many outward Preffures and Afflictions? Then come with a due sense of all these Wants and Burdens upon your Spirits to Jesus Christ, and cast them all upon him. In this Ordinance Christ sets himself upon a Throne of Grace, with a Scepter of Mercy in his Hand, and waits to hear his Peoples Complaints and Petitions. A feating Time is a Time of granting Requests, see then that ye be ready to present yours at this Feast; Christ here saith to thee as the King did to Efther at the Banquet of Wine, Efth. 5. What is thy Petition? And what is thy Request, and it shall be granted thee? Or as he said to the blind Man, Matth. 20. 32. What will ye that I shall do unto you? Be ready with them to answer, Lord, that our Eyes may be opened, or, Lord, that our Hearts may be softned, Lord, that such a weak Grace may be cherisht, that such a strong Lust may be vanquisht, that fuch a Plague may be removed, &c.

IV. Examine your Ends and Designs in approaching to the Lord's Table, Christ examines the Peoples Ends in going to hear John, Matth. 11. 7. What went ye out for to see? Much more ought we to examine our Ends in going to the Lord's Table. See that it be not to observe the Fashion of the Country where you live, or to get a Name and be the better thought of by Ministers, Friends or Neighbours, or to make

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Attonment for your Sins, as some ignorant Persons among us do apprehend, who rest upon the bare Ordinance and outward Signs and Elements for Pardon and Justification, without looking to Christ for it. Thus alas many content themselves with Elijah's Mantle, without asking for the God of Elijah, give them the Shell, they ask not for the Kernel: Let them have their Communion (as they call it) tho it really be nothing but a bit of Bread and a sip of Wine, they think all is well, their Sins are pardoned, they are sure of Heaven, they are ready to die, the Devil can have no power over them, and so they use this Sacrament as a Charm, being ignorant of the true Ends and Uses of it.

Question, What are these Ends and Designs we ought

to have in our Approaches to this sacred Table?

Answer, It is of great Consequence to be well inffructed hereof, and to try our selves diligently concerning

them. Examine then,

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I. If it be your Design sincerely to give Obedieuce to our Lord and Saviour's Call, can ye say that his Authority hath a powerful Instuence upon you in this Matter, and ye dare not slight it? And, that ye cannot think of neglecting Christ's dying Charge, and the Command he hath left behind him to his Disciples, to solemnize and celebrate the Memorial of his dying Love?

2. Is it your Design to shew forth Christ's Death? This should be your great Business in this Ordinance, I Cor. 11. 25, 26. You are to shew forth and annual

tiate Christ's Death three Ways.

I. With Respect to your selves, you are here to give a lively Representation, and keep up a fresh Remembrance of Christ's Sufferings and dying Love, and of the great propitiatory Sacrifice he offered for you upon the Cross, and the great Things he hath thereby purchased for you; and hereby you are to raise your Faith and Hope in a crucified Saviour.

2. With Respect to the World, you are hereby to testifie your Respect to a crucified Christ, and that yo

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publickly own your selves to be his Disciples; and are not ashamed of a crucified Jesus, or his ignominious. Death, but glory in it, as the Wisdom of God, and Power of God, and count it your Honour to be his Followers. As also, ye declare that ye look to his Death and Merits, as the only Hope of your Salvation, and reject all other Saviours besides him.

2. With Respect to God, and that two Ways I. Shew forth Christ's Death to a just and Sin-revenging God, in a Way of Faith and Prayer; present and plead this Sacrifice, as a Skreen and Defence against the Sword of Fustice, the Wrath of God, and Curse of the Law: Plead it as the Ground of all your Hopes and Desires. 2. Shew it forth to a good God, in a Way of Thanksgiving and Praise. Praise God for such a glorious Redeemer, and fuch an excellent Sacrifice : Bless him that fent him, and bless him that came. Thanksgiving to God is a speciall Design of this Ordinance, and upon this Account it is called the Eucharift or Thanksgiving. Here it is, we should celebrate the Praises of our Redeemer, who came from a Throne to a Dunghil; Yea, from the Height of Glory to the Depth of Misery, to fave us from perishing eternally.

adly, Is it your Design to renew and seal a Covenant with God in Chrift, ratifie your Baptismal Vows, and folemnly bind your felves to be the Lord's People? As Believers here come to get God's Seal of his Covenant, for confirming their Right to the Benefits of it; fo also they are to seal their Covenant Engagements, to take God for their God, accept of Christ for their Prince and Saviour, give up themselves to him, renounce Sin, and walk in the Ways of Gospel Obedience. Now, because many profess to covenant with God in this Ordinance, who yet deal falfly with him, ye ought to be at great Pains to try the Sincerity of your Hearts in this Matter. And for Trial of it, fee if you can fay, that your wicked Hearts are a greater Burden to you, than all the Croffes and Troubles you meet with in the World, and that ye are more defireous to be rid of Sin and Heart-plagues, than of any Affliction what lo-

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ever. Or, can ye say that you desire Heart-holiness, and further Degrees of Grace, Faith, Love, and Brokenness of Heart for Sin, more than any Honours, Profits, or Pleasures this World can afford? Or, can ye say, that the World's best Things, are in your Eyes as Dung or nothing, in comparison of Christ and his Righteonsness, and an Interest secured therein? And, can ye say, that ye are sensible of your Insufficiency and Weakness to make or keep any Covenant with God; and therefore ye are made to renounce all Considence in your selves, and to say, In the Lord only I have Righteousness and Strength? Then these are good Signs, that you are honest and sincere in the making of this Bargain, and are likely to be found stedsaft in God's Covenant.

Athly, Is it your Design to draw near to God, and hold intimate Communion and Fellowship with Christ in this Ordinance? And, do you earnestly desire, that ye may sup with him and he with you? This Table is instituted for the kindly Correspondence of Christ and his People, and their mutual feasting one with another: For, as Christ here sets before you the Dainties and Comforts of Heaven, and invites you to feast thereon; so you are to set your Graces and Affections before him, and invite him to come into his Garden, and eat his pleasant Fruits. You are to come here, not only to receive the Tokens of Christ's Love to you, but also to give the Expressions of your Love to him: Here there is a mutual Communication of Secrets betwixt Christ and his People.

Lastly, Is it your Design to get your manifold Wants supplyed out of Christ's Fulness? Is it your earnest Desire that this Ordinance may be an effectual Mean thro' the Blessing of God, for the weakning and killing of your Sinsand Lust, the nourishing and strengthning of your Souls, the curing of your Diseases and Plagues, the Increase and Exercise of your Graces; particularly for strengthning your Faith, inflaming your Love, kindling your Desires, quickning your Hope, and renewing your Repentance and Resolutions against Sin.

Again,

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Again, Is it your Delign to get clearer Evidences of your Interest in Christ, the Smiles of his Face, and Comforts of his Spirit? Would ye have a Seal of your Pardon, a Display of the Riches of free Grace, a Sight of the Sun of Righteon (nefs, the Love of God feed abroad in your Hearts, and all your Fears removed? Would ve have at this Feast Furniture for your spiritual Journey, Support under Affliction, Strength against Temptations, and Preparation for Suffering? Would ye have a Pledge and Foretafte of Heaven, and the eternal Communion that is above? Then these are good Defigns, and if you be fincere in them, you may expect Welcome from the Master of the Feast.

V. A fifth Thing you must examine your selves of, in Order to prepare you for this boly Table, is your Graces and Qualifications. Search diligently if you have these Sacramental Graces requisite in worthy Communicants: fuch as Knowledge, Faith, Love, Repentance,

hungring Desires, and new Obedience.

I. Knowledge is absolutely necessary, for without it we cannot know God nor our felves; we cannot know God's infinite Justice and Purity, our own natural Corruption and Misery, and Jesus Christ our great Help and Remedy: Neither can we without it discern the Lord's Body in the Sacrament, which is effential to worthy Communicating, 1 Cor. 11. 29.

Question, What is mean'd there by discerning the

Lord's Body?

restors afects: Answer, Since so much Stress is laid upon it, it concerns us to know well what it is.

1. It implies our putting a Difference betwixt the confecrated Sacramental Symbols, and common Bread and Wine, and looking upon them as a folemn facred Representation of Christ's Body and Blood, and institute by him to be a Seal of the Covenant of Grace, and all its Blessings and Benefits to believing Communicants.

2. It implies a putting a folemn Difference betwixt the Body and Blood of Christ, and that of another Perfon: It is not the Body and Blood of a meer Man,

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but of Him that is Lord, Jehovah, the Creator of Heaven and Earth.

3. The Lord's Body being by a Figure put here for the Body and Blood of the Lord, or for Christ pierced and crucified; the discerning of it in the Sacrament, implies a looking thro' the Elements, to a wounded, bleeding and dying Saviour, offering up himself a Sacrifice to attone Justice for us. And looking to him as really present in this Ordinance, tho' in a spiritual Way, exhibiting and making offer of himself, with all the Purchase and Benefits of his Death; Yea, and actually bestowing himself and them upon all believing Communicants, saying, Take me, receive me, so I give my self and all I bave, as really and actually to you, as the Bread and Wine are given to you.

4. It implies a clear and distinct View of Christ's Death and Sufferings, in the Cause of them, the Greatness of them, the Necessary of them, the Value and Sufficiency of them, together with the glorious Essess

and Purchase thereof.

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our, with suitable Affections: We must discern him, so as to prize and esteem him as the Chiefest among ten thousand, and value his Blood as infinitly precious in it self, and absolutely necessary for us. We must discern him, so as to rest and rely on him by Faith, for Pardon and Salvation. We must discern him, so as to mourn with bleeding Hearts, for the Wounds our Sins have given him. We must discern him with Love and Thankfulness, and with Wonder and Admiration, to see his infinite Love so shining thro his Wounds, and streaming forth in Blood; Yea, and slaming high in the midst of the Floods of divine Wrath.

II. Faith is absolutely necessary for worthy Communicating. There is no pleasing of God without it in any Duty, and far less in this, where it is to be so highly exercised. Faith is the Soul's Eye that looks to Christ, the Mouth that feeds upon Christ, it is the Feet and Wings that carry the Soul to Christ; it is the Hand that takes hold, and the Arm that embraces Christ: It is

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Try if Christ be highly precious to you, if you see your undone State without him, if your Heart bleed for piercing him, if you desire Heart Purity, as well as entward Conformity to the divine Laws. Are ye content to embrace a whole undivided Christ in all his Offices? Do ye embrace Christ the Lord, and accept of his Laws as well as his Love, his Cross as well as his Crown? Are ye willing to serve him, as well as to be saved by him; and to be saved by him in his own Way, without joining any Thing with him, to rob him of any of the Glory of your Salvation, saying heartily, None but Christ? Them be of good Cheer, poor Sinner, thy Faith will make thee

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for you cannot be welcome to this Love-feast without Love: Do you love Christ wholly, and all that is in him? Do you love him in all his Offices, Ordinances and Precepts? Do ye love him in his Death as a Sacrifice, and in his Life as a Pattern? Again, Do ye love him above all Relations and Enjoyments in the World? And, are ye ready to offend and forsake them all, rather than displease or turn your Backs on Christ? Are ye restless if ye want the Favour and Presence of Christ in Duties? Are ye much concerned for his Honour, and grieved for any Injury that is done him? Then ye may warrantably come to this Ordinance, and seek him whom your Soul loveth,

IV. Try your Repentance, for without a broken Heart, you cannot expect to meet with a broken Christ in the Sacrament. Do ye mourn for inward and secret Sins, as well as for outward and open Sins? Do ye mourn more for the Evil of Sin, than for the Evil of Affliction? Are ye more grieved for the Abuse of God's Mercy and Goodness, than for exposing your selves to the Sword of his Justice? Do ye cry with the penitent Prodigal, Luke 15. 18. Father, I have sinned against Heaven, and before thee: "I have wronged a kind and loving Father, whose Goodness to me has been like the dropping Dew: "I have pierced my compassionate Redeemer, and have crucified him over again by my Sins?" Then these are good Signs your Repentance is sincere.

V. Examine what Hunger and Thirst you have after Christ and his Benefits; for this is a full Feast, and ye must not come to it without an Appetite. Is it your Cry, Give me Christ Lord, and deny me what thou will. O that I knew where to find him? What is all the World to me without him? God forbid I come to the trysting Place and miss him. Then to be sure thou art welcome, for Christ invites him that is a thirst to come, and promise the fill the Hungry with good Things.

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Sight of the Beauty of Holiness, and the Safety and Pleasantness of Wisdom's Ways? Can you say, Truly his Commandments are not grievous? Or with him who said, Were there neither Heaven nor Hell, yet Sin should be my Hell, and Holiness my Heaven? Then come to the Childrens Table, and feed on the Childrens Bread, for you are welcome.

-ar lismon DIRECTION VI.

Humbly confess and mourn over all your Sins before the

Before you approach to the Lords holy Table you ought to fet time apart for this Work, and join fasting with your Humiliation: God Commands us to turn to him Joel 2. 12. with fasting and with Weeping and Mourning: Fasting tends to weary the Thoughts more from the World, quicken Prayer, kindle Zeal. And it carries in it somewhat of a holy revenge upon our Flesh for it's former excesses which is acceptable to God, tho it noways can make any Satisfaction to Justice for the least Single-

Wherefore, having examined your selves of your Sins, as before directed; go humbly to God with Ropes about your Neck, Sorrow in your Heart, Tears in your Eyes, and Confessions in your Mouth; and cast your selves down at the Foot-stoole of his Mercy, and make ingenuous and particular Acknowledgement of your Sins before him. And for your Help, besides what was said before, read over the Larger Catechism upon the Ten Commandments, and as ye read, observe and mark the Duties ye have omitted, and the Sins ye have committed against every Commandment, from which ye may form a Catalogue of your Sins, and spread it as Heze-kiah did Senacheribs Letter beforenthe Lord, and also before the Face of your own Conscience.

"And amongst others, forget not to bewail "the Sins
" of your Nature, and Plagues of your Heart, such as,
your Ignorance, Unbelief, Earthli-mindedness, Pride,
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"Hardness of Heart, Aversion to holy Duties, Forget"fulness of God, Slighting of Jesus Christ, your Se-

curity, Sloathfulness and Indifferency in the Matters of God, and your eternal Salvation, your Carnality,

"Deadness, Formality, Weariness, and Wandrings in the Duties of God's Worship; your Resting upon Dutles, your Backslidings, and Forgetfulness of

"Vows." Also, Lament your "Ingratitude for Mercies, Discontentment with your Lot, Impatience

"under the Rod, Envying your Neighbours Prospe"rity, your revengeful Motions, Malice, Passion,

"rash Anger, your Uncharitableness, Covetousness, "and Unmindfulness of Death and Eternity.

Likewise, Confess and bewail the Sins of your Tongues, and Outbreakings of your Lives; if you have been guilty of profaning God's Name, Cursing, Swearing, Lying, Reproaching, Railing, Backbiting, Mocking of Religion, and filthy Communication: Or, if you have been guilty of Drunkenness, Gluttony, Uncleanness, Cheating, or Stealing, Disobedience to Parents, Sabbath-breaking, &c.

Lament your Sins of Omission, your Neglect of publick Ordinances, your Missimprovement of Sabbaths, Sermons and Sacraments; your Neglect of Family Worship, Instruction of Children and Servants, and other relative Duties; your Neglect of secret Duties, such as Reading, Meditation and Prayer.

Again, Acknowledge them in their particular Circumstances and Aggravations, set them forth in their blackest and bloodiest Colours; take a View of the sithy Fountain from which they proceed, your Original Sin, and Corruption of your Natures. Consider them in their heinous Nature, vast Number, searful Desert and vile Deformity. Have ye not sinned against Knowledge, Checks of Conscience, Warnings Admonitions and Reproofs? Have ye not sinned with Deliberation, and after Vows and Resolutions to the contrary, and fallen into the same Sins over again to Have ye not sinned against terrifying Instances of God's Judgments upon others, against merciful Calls and offers of Pardon, against

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against God's Patience and long suffering, against so-, lemn Engagements and Covenants, and against many. Mercies and Chastisements? Have ye not suned against Reason, Conscience, Interest and a Thousand other.

Obligations?

O then humble your selves deeply before God, take with your Guilt, accuse and condemn your selves, say, "O what a wretched Rebel have I been, yea even " a fink of Misery, a Sty of uncleanness, and a Den of " Filthyness ? I have been a Heaven-daring, God-pro-" voking, Christ-crucifying, Spirit-quenching, Law-"breaking, Gofpel-defpifing, and Soul-murdering Sin-" ner. I have finned against the clearest Light and "dearest Love : I have reiterated my Sins, and gone "from committing Sin to confelling Sin, and from " confessing to committing Sin again. Oh! How se-"curely and irreligiously have I lived, as if there "had been no God to punish, nor Devil to torment; "no Sweetness in Heaven, nor Bitterness in Hell? "Oh Lord can thy Arms of Mercy open to receive " fuch a Monster of Wickedness as I have been? Surely "I deserve rather to be trampled under the Feet of thy " tultice than to be embraced in the Arms of thy "Mercy : ofor I have trampled under my Feet all thy "glorious Attributes, I have abused thy Mercy and "Patience, and contemned thy Wisdom and Power; "I have provoked that great King, who by a Word "can unhinge the World, and tear up its Foundati-"ons; I have exasperated that mighty One, who by "Breath can crumble me to Duft, and confume me to "Powder. O! What Affronts haft thou born with from "me, a poor Un-deferving, Ill-deferving, yea, and "Hell-deferving Wretch ? Never were the Wages more "due to the Labourer, than Damnation is due to me." "If every Sin brings a Curle, how many Thousands "and Millions of Curies am I liable to? If every Sin " deferves Hell, how many Thousand Hells do I de-" ferve ? Lord, how miferable should I be, if thou " deal with me according to my Defervings? I have " forfeited all Interest in, or Claim to thy Fa-" your :

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" your : I deferve not to live to breath in the Air but " to have my Name blotted out from under Heaven. " and to have all the Curies of thy Book, and all the "Vials of thy Wrath poured out on me; yes, to have " a Deludge of Fire and Brimftone rained on me with-" out Intermission; and to be hung up in Chains of " everlafting Darkness, to be a Monument of Justice. " and a Derision of Devils for evermore. Lord, I " caft my Soul down at thy Feet, tho' thou fhould'ft " take it up and fling it into Hell, I could not but fay, " that thou art Righteous; nay, the hottest Place in " Hell is too good for me. Lord, I am ashamed and confounded at my Mad-" ness and Folly, I have nothing to plead for my felf, except with the Publican Randing afar off to fay, "God be merciful to me a Sinner. All my Refuge is in "the Mercy of God in Christ: O! make me a Monu-" ment of free Grace to all Eternity. But alas! I am " ashamed to speak of Mercy and Grace. who have " already abused so much of it, and trampled on the " Blood that should save me: But, Lord, what can " I do, or whether shall I go? Should I despair with " Cain, or make away my felf with Fudas? Oh! No. "This, Lord, were to affront thy Mercy yet more; I " have heard the wonderful Report of thy Mercy, I " will therefore venture to the Throne of Grace, where Mercy reigns to pardon abounding Sins, and "the Lord Jefus fits to fave the Chief of Simers. Lord " reach from Heaven thy helping Hand, to fave me a " poor Sinner, who am like Peter, ready to fink in the " Sea of my Sins and Mileries; that so the Blessing of " a heavy laden Sinner, that is ready to perish, may " come on thy Head for ever. Lord wash away the "Multitude of my heinous Sins, with the Merits of that Blood, that ran down from thy Wounds on the "Cross, which I am to see represented in the Sacra-" ment: I am told that this Blood hath a ftrong Gur-" rent, and highest Mountains of Guilt cannot stop its 4. Course: Lord let the bleffed Experiment be tried on "me, as it hath been on Thousands before me. I am

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also told, that thou hast sought after many Simers, while running from thee; nay, followed them with a Pardon in thy Hand, to the very Gates of Hell, and brought them back again: And wilt thou now refuse me when I am seeking after thee? Lord, thou heardest and helped, nay, died for Enemies, before they cried to thee: And, wilt thou reject me, when I am come to lay down my Arms and cry to thee for Mercy? Hast thou not said, That he that confession for Mercy? Hast thou not said, That he that confession for saketh, shall find Mercy: Thy Word was never yet known to fail. Lord, let it be to me according to the Word.

Be persuaded then, O poor Sinner, to take the fore-mentioned Course, if thou wouldst expect to meet with a reconciled God, either at a Communion Table, or a Judgement Seat; Repentance is a most important and necessary Work, if it had not been so, Christ had not begun his publick Ministry with, Repent, for the Kingdom of Heaven is at Hand; nor had he told us so peremptorily, and so often, That except we repent, we shall certainly Perish: It was the Saying of a godly Minister, That if he were to die in the Pulpit, he would wish to die preaching Repentance: And if out of the Pulpit, he would wish to die practising Repentance. This is a Duty never out of Season, bur most seasonable before your going to seal a Covenant with God.

Objection, I would fain fet abou this Work, but O my bard Heart will not break! Alas, it is so bound up, that I

cannot get one Tear for Sin.

Answer, Go to Christ, and plead for the blessed Spirit, which he hath purchased and promised, to take off the Scales of Blindness from your Eyes, that Satan hath put on, that so you may see Sin in its Blackness and Deformity: Cry with Job 13. 23. Make me to know my Transgression and my Sin. God hath given you several Looking-glasses to represent Sin to you: The Glass of his holy Nature, the Glass of the Law, the Glass of the Damned's Torments, and the Glass of Christ's Sufferings. Look frequently into these, view the infinite Purity and Spotlesness of God's Nature, consider the Law

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in its foiritual Meaning and large Extent: Meditate on the eternal Shrieks and Howlings of damned Souls: And in a special Manner, behold Christ's bloody Agonies for Sin. A right Look of him whom ye have pierced, will

cause you Mourn, Zach. 12. 10.

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Come then, O hard hearted Sinner, and behold how thy Sins pierced Christ's Head with Thorns, his Hands and Feet with Nails, his Side with a Spear, and his Heart with Sorrows. Behold how they pressed him down in the Garden till he fwate Blood; Behold how they bound a beavy Cross on his Back, till he fainted with the Load: Behold how they nailed him to the cursed Tree, and made God frown upon him, so that he was forced to cry out, My God, my God, why haft thou for saken me? O! can'ft thou look on Golgotha or Gethsemane, with dry Eyes, or an unconcerned Heart? Can'ft thou fee Christ's Eyes weep, and his Heart melted like Wax within him, and yet thy Heart continue hard, and thine Eyes dry? Come hearken to his dying Groans, and look to his bleeding Wounds, : Think you hear him faying to you, Behold what your Sins have done, is there any Sorrow like my Sorrow? O! Wilt thou not fay to thy hard Heart, What is this that thou haft done? " Is not this the Son of God, and the King of "Glory, that thou haft murdered by thy Sins? And, "wilt thou not be grieved for them? Shall the hard "Rocks rent; the dead Earth shake, the Temple's "Vail rend, the Sun vail its bright Face, the Hea-"vens put on a mourning Habit, and the whole Cre-" ation look fad, when Christ is suffering for thy Sins, " and thou the guilty Criminal, that shouldst have " eternally howled in Hell's Flames, stand only un-"concerned? Be aftonished O Heavens at this! And let thy hard Heart blush and be ashamed for it. Ah! Shall the History of Foseph in the Pit, move your Heart more than that of Christ upon the Cross? Shall the News of the Tragical Death or Sufferings of one of your Friends or Country-men among the Turks, move your Heart looner than the Death and Sufferings of the innocent Son of God? O then ! go to God, and complain of thy hard Heart, take it and lay it before God's Promife, Ezek. 36. 26. and plead that he will take it away according to his Word. "Lord, thou cured'st all manier of Plagues and Diseases which were brought to thee while thou wast on Earth: And, hast thou mot the same Bowels of Mercy now in Heaven? "Surely thy Goodness is still the same, thy Hands are not shortned that they cannot save: Nay, there are "Holes now in thy Hands, to let Blessings drop thro' them the more freely to us. Thou art my only Physician, and to thee I will look for the Cure: Lord, "nothing will do it, but the Plaister of thy Blood."

Mourning is absolutely necessary for thee O Communicant, if thou would'st have the Wine of Consolution in the Sacrament: When did Facob find God in Bethel, but when he weep'd and made Supplication to God, Hos. 12. 4. When did Mary meet with Christ, but when she sought him weeping and sorrowing, John 20. 11. If you cast out a Flood of Tears in Christ's Way, he will not be able for his compassionate Heart to pass over it, but wil turn in and lodge with you.

Objection, Alas! I cannot win to Tears for Sin, Are

Tears absolutely necessary?

Answer, They are very defireable where they are, the Penitents Tears are the Foy of Angels, and the Delight of God, he keeps a Bottle for them: But yet all Constitutions are not alike moist; a tender Heart may be matched with a dry Brain that cannot eafily command Tears; and some perhaps may lay more Stress on Tears than on the Frame of the Heart that produces them, not minding that God looks more to the inward Frame, than to the outward Expressions. But the Truth is, if thou be one that can'ft get Tears for other Things, for worldly Losses and Crosses, and yet can find none for Sin, it is a Sign thy Heart is not right. How many, alas! can, weep abundantly for the Loss of a Child; Yea, for a Horse or Cow, and yet have not one Tear for the Loss of their Soul, or of Christ's Favour or test trapped than the trappast will be Prefence! ecnt Bop at Could O then too to Colin ad complain

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Flee to Jesus Christ by Faith, and embrace him as he is offered to you in the Gospel.

NE have Right to Christ's Table, but these who come first to him in the Way of Faith; for

itis a Feast defigned only for Believers.

What hath been said above, concerning the Multitude and heinousness of your Sins, for which you ought to be humbled and mourn, may serve to shew your great Need of Christ to deliver you from them. Think not that your Repentance, Confessions, or Tears for Sin, can any ways satisfie the Justice of God for it, or merit Acceptance or Pardon for you: This were to put these Things in Christ's Room, that are only Means to lead you to him; and to take up with a Righteonsness of your own, in stead of his, that allenarly can attone the Justice of God for Sinners. O then! see that ye look beyond all to Christ alone for Attonement, Righteonsness, Pardon and Salvation, and count all Things but Dung and Loss in Respect of him.

Now, fince the Gospel offers Christ to all that hear it, and the Call and Command to receive and embrace Christ as a Saviour, is given to all and every one, even to the vilest of Sinners; you have a full Warrant to lay hold on him for Pardon, and slee to him for Mercy, and you heinously sin against God and your own Soul, if you neglect to do it. How shall we escape if we neglett so great a Salvation, and slight so great a Savi-

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I shall therefore make use of some Motives to press poor perishing Sinners, to shee from Sin and Wrath, to Jesus Christ the only Saviour, and to receive and rest upon him for Life and Salvation: And then come to the Sacrament to get their Right and Title to Christ and all his Purchase, sealed and confirmed.

I. Take a View of the Mifery of a Natural and Christless Condition, and O that God would open your Eyes to let you see it, and convince you, that while S 4

thou art in this State, thou art a Rebel to thy God, a Prodigal to thy Father, a Slave to thy Lufts, and an Alien to the Common-wealth of Ifrael. If thou comest not to Christ with thy Burdens, the whole Burden of unpardoned Sin lyes upon thy own Back; and this is a Burden that will fink thee lower than the Grave; nay it will press thee to the lowest Hell, and keep thee eternally finking there. Confider also, how vile and loathfome thou and all thy Actions, whether Natural, Civil, or Religious, are in the Sight of a holy God, while thou art out of Christ: Thy Soul is naked, and swarms with the Vermin of filthy Lufts, and thou hast neither a Garment to cover thee, nor a Fountain to wash thee: The Leprofie of Sin spreads over all, so that from the Crown of the Head, to the Sole of the Foot, there is nothing but Bruises and putrefying Sores: So that there is no mire to unclean, no Vomit to loathfome, no Carrion to offensive, no Pestilence so noisome, as thou art in thy Christless State, in the Eyes of a boly God, who cannot look upon Iniquity, but with Abborrence. Again, Consider thou art a Slave to Satan the worst of Tyrants, he Rules and Works in your Hearts, as a Workman doth in his Shop, Epbef. 2. 2. He uses your Powers, Faculties, Senses and Members, according to his Pleasure. He says, Go, and you go, Do this, and you do it. Your Bondage is worse than the Israelites under Pharaob, for they groaned under theirs, but you, alas! are not sensible of yours, neither will you belive it: The Devil knows, that if you perceived your Slavery, you would feek to make your Escape from him; therefore, to make fure Work, he deals with you as the Philistines did with Samfon, puts out your Eyes that you may not see your Chains, nor look to Christ for Liberty: O that God would open them, and cause you groan under your Fetters, and look to Christ for Relief.

Moreover, while thou art in thy Christless State God's Wrath is still burning against thee, the slaming Sword of Justice is always over thy Neck, Psal. 7. 11. God is angry with the wicked every Day, every Day of

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the Week, and every Hour of the Day; when thou goest out and comest in, risest up, or lyest down, God is still angry with thee; yea, He bath bent his Bow, and made ready his Arrows, which are steeled with Wrath and headed with Vengeauce: nay, his Bow is drawn and his Arrows are at the slight; and, O Christless Soul, thou art the only Butt thereof, and if he let them sly, they will pierce thee to the very Soul, and who will heal that Wound? What a

dangerous State is this?

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And further, all the Curles of the Law are levelled against thee, and a just God is engaged by his Oath to ruin thee, if thou abideft in this State, Hab. 3. 18. To whom sware be, that they should not enter into bis Reft, but to them that believed not. Should not the Thoughts of this make thee tremble? Were it but the Oath of a Man or Company of Men to procure thy Death, as of these fourty Men that bound themfelves with an Oath, they would neither Eat nor Drink till they killed Paul, it would bereave thee of thy Nights rest and quiet till they were made Friends with thee; And will the Oath of the great God have no effect upon thee, nor move thee to flee to Christ for Protection and Reconciliation? Who can help thee or deal for thee, if Christ be neglected? With what Face canst thou look to him, or cry for Mercy from him, when he comes to judge thee at the last Day? If thou remain Christless now, thou wilt be speechless, helpless, and hopeless then. O think, what Pale Faces, quivering Lips, fainting Hearts, and trembling Consciences will be among Christless Sinners then? How will their Heads hang down, and Knees knock together, and cry, alas for the Day! They can look no where for Comfort, for the Judge frowns on them, the Saints deride them, their own Friends upbraid them, the Angels mock them, the Devils fcoff at them, the Heavens thunder against them, the Earth flames about them, and Hell groans for them, and down they will go roaring aud howling for ever it chammen at Alasamoo ad

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O Christless Soul, how can'st thou think to ly in that dark Dungeon for ever, where there is nothing but weeping and gnashing of Teeth to be heard, and utter Darkness to be seen, but never a blink of the Light of God's favour to all Eternity? How wilt thou live in that Pit where there is no Water? Not a drop of Comfort or Refreshment to the Thirsty scorched Prisoners, no, not so much as as one drop to cool their Tongue, the Torments there are both Endless and Easeless. O poor Christless Soul, thou art as it were, apprehended by Justice for thy Debt, and brought the length of this Prison Door, and there are hundreds of Diseases and Devils waiting for a Warrand to open the Door to let you in, and wilt thou not employ a Surety, nor feek for a Ranfom, when Justice is waiting a while to see if thou wilt do it; and Christ is earnestly offering himself to be thy Cautioner, and his Blood to Ranfom thee from this Pit. and to be fure no other thing will do it, fee Zech.

9. 11. II. As it is God's Command that you should receive and believe on his Son Jefus Chrift; fo he declares that it is a Work above all others, most pleasing to him, Joh. 6. 29. It is emphatically called his Commandment, I Joh, 2. 23. being a Command he values more than all other Commands in the Bible: And fo upon the other hand, there is no Sin fo provoking to God, as Unbelief and rejecting of Christ; yea he is more offended with it, than with the breaking of all his other Commands, see Heb. 10. 28. 29. put all your other Sins in one Scale, and Unbelief in another, and you will find that Unbelief weighs down all the reft, for it is a flighting of the whole Work of Redemption, which is the Master-piece of all God's Works, being that which his Heart is most fet upon, and he hath been at most Pains about, I Job. 4. 9. O be perfuaded then to do the Work that is most acceptable to God, and obey his great Command of believing upon the Name of his Son: The whole Creation obeys his Commands, he commands the Sun to run its mands obeys t the Ho and wil his bel for you III. pinefs Christ, him. Mercy eave t are: rate; put yo ing th prize f Hopes and fin to lift Love : that d

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run its daily Course, and it obeys him; he commands the Sea to Ebb and Flow twice a Day, and it obeys to a Minute; he Commands the Angels and all the Hofts of Heaven, and they punctually obey him; and will you only be disobedient to him, and that to his beloved Command, when yet he hath done more for you than for the whole Creation?

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III. Confider what an unspeakable Mercy and Happinels it is to you, to enjoy the free Offers of Jelus Christ, and to have God commanding you to receive him. How would the fallen Angels value fuch 2 Mercy, if they had it? They would not be loth to leave their Dungeon and accept of a Saviour as you are: But their State is eternally hopeless and delperate; there is no Remedy for their Milery; O do not put your felves in the fame Cafe with them by flight. ing the offered Remedy. How would damned Souls prize fuch an Offer? The least News, and remotelt Hopes of it would make them leap in their Chains, and fing in the Flames. O how glad would they be to lift up their flaming Hands to grip to the Cords of Love and Mercy if they could be let down to them in that dark Dungeon? Why then should ye wilfully put your felves into the fame hopeless Condition with them by your Unbelief? Nay, your neplecting to many Offers, will fink you far deeper in that fealding Lake of Fire and Brimftone, and increase your Hames to more vehemency than there of others who have not been so privileged. O how will Devik, Turks, Jeans and Pugans upbraid you there, for your inexculable folly in flighting your Mercy, and defroying your Souls? Be Wife then in time, prize your Privilege, and confider the things that belong to your Pences before they be bid from your Eyes. Of more to come of they

IV. Confider what an excellent and suitable Help Christ is for fallen Sinners, he is well furnished and qualified for your Case, he hath Gold for your Poverty, Eye-salve for your Blindness, Balm for your Wounds, Physick for your Diseases, Bread for your Hunger, White Raintent for your Nakedness, a Fountain for

your

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your Pollution, and a Ransom for your Debt and Bondage. In a word, he hath a broad Plaister for your broad Sore, a deep Fountain for your deep Guilt; he is the chief of Saviours for the chief of Sinners. Behold how one Deep calls to another, the depth of thy Mifery, for the depth of his Mercy. Are your Sins and Mileries very extensive, then view the large Dimensions of his Mercy, who can fathom the Height, the Depth, the Breadth or Length of it? As for its Height, it is high as Heaven, and furmounts the highest Mountains of Guilt: It is fo Deep that it can bury the greatest of your Sins: It is as Broad as the East is from the West: And for its Length, it is from Everlafting to Everlafting, so that it fully answers all your Wants and Miseries. In Christ there is all you need or can defire; there is both Food and Physick, Cloathing, Strength, and Cordials; O Sinner, here is Blood to justify thee, and Water to cleanse thee; here the Water of Life, O Believer, that will reftore thy Soul again, renew thy Youth as the Eagles, cure all thy Difeases, and heal all thy Pains. In a word, you have in Christ all that can make you Good, all that can make you Great, and all that can make you Happy.

V. Confider how near you are to Christ and Mercy, the Remedy is prepared, and Salvation is brought to your very Door, so that you need not say, who will ascend to Heaven and bring me down the Water of Life; for it is brought to Earth to thy Hand : You need not say, who will roll me away the Stone from the Well Mouth? for Christ hath done it for thee, and it is now a Fountain opened, and runing by your Door, O why will you be fo mad as perish for Thirst beside this Fountain? Or starve for Hunger beside a full Feast? Or die of your Wounds beside a Physician? And all for want of a Heart to accept of the Offer. Oit would be fad to be fo near Christ, and yet eternally miss him, to perish like the Thief on the Cross with a Saviour at your fide to be within a step of him, and yet never touch him, yea to fink into Hell betwixt the out-firetched Arms of his Mercy, and with

his fwee flinging of Torr take he offer: pared,: Hand o that can near by befide the out, let Ark, anyou with the control of th

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his fweet Calls founding in your Ears: What a Heart stinging Consideration will this be to you in that place of Torment for ever. O then, stirr up your selves to take hold of Christ when he is so near and in your offer: Strive earnestly, while there is an Ark prepared, and a Window opened in the fide of it, and the Hand of Mercy put forth to pull in shelterless Doves that can find no Rest else-where: I say, strive to come near by the Wings of Faith, Make your Nest (at least) beside the Hole's Mouth: Be not found hovering without, left the Flood wash you off from the Sides of the Ark, and ye perish miserably. If you be so foolish, you will wish eternally, that ye had never heard of Christ, or that ye had been born among the wild Indians or Mahometans, that never heard a Sermon, or witneffed a Communion.

VI. Consider how importunat Christ is in his Offers, and how much he presset you to receive him; Wisdom cryeth in the Streets, Prov. 1. Christ makes loud and open Proclamation of himself, and oft repeats his Calls, Isa. 55. 1. Ho every one that thirsteth, come ye to the Waters, and be that bath no Money, come ye, buy and eat, yea come, &c. Behold, how earnest is he with Sinners, that he bids them Come to him three Times in one Verse, Come, Come, Come. What alluring Methods hath he taken to gain your Hearts? How tenderly and affectionately doth he call and court backward Souls, Isa. 51. 4. Hearken unto me, my People, give ear unto me, O my Nation. What melting Expressions are these? My People, My Nation.

But, if Calls do not prevail, he comes himself to seek and save that which was lost: He came personally in the Days of his Flesh, and now he comes by his Spirit in his Word and Ordinances. The three wise Men came from the East a long Journey to seek Christ, but now Christ hath come from Heaven to Earth, a long Journey; yea, come to every one of your Congregations to seek you: And, are ye not willing to be found of him.

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Nay, he is content to follow you, when ye run away from him, and purfue you with his gracious Offers As the Rock followed the Ifraclites in the Wilderness with its running Streams of Water, fo Christ our spiritual Rock follows you now with the Streams of his Mercy and Blood, so wash and fave you. O Sinner, if you will not hear the Words of his Mouth, hearken to the Call of his Wounds, which are opened as fo many Mouths to plead with you. He hath fuffered his bleffed Side to be opened, that ye might look into his bleeding Heart and fee it panting with Love, and also hear the sounding of his Bowels towards you; Will not this prevail? Then behold him by Faith with a heavy Crofs on his Back weighted down with your Sins, and the Curses of a broken Law, following you, and calling after you. Hear him knocking with his nailed Hands at the Door of your Hearts, Taying, Open to me poor perishing Sinner, give me harbour in thy Heart, behold what I have suffered from Heaven, Earth and Hell for thee, look what Justice hath done, look what the Devil, the Romans, the Fews, and my own Disciples have done. View my Head, my Side, my Hands and my Feet, my wounded Body and my bruiled Soul. O canft thou find in thy Heart to keep Christ at the Door, when thus wounded, bleeding and mangled for thee ? Wilt thou let him fland all the Day long, when he hath put on his dyed Garments and red Apparrel, to court thy backward Heart, and when he is faying, O Sinner if, thou wilt not believe, Reach hither thy Hand and feel the Print of the Nails, yea thrust it into my pierced Side, and feel my warm bleeding Heart, and see if I love you not? Wilt thou deny him access, who has done so much for thee ?

Will not this prevail? Then behold him displaying his glorious Beauty and Excellency before thine Eyes in a preached Gospel, to win thy Heart: Will not Minister's Commendations of him move thee? Then, hear how he commends himself, I am the Rose of Sharon, and the Lilly of the Valleys, I am the true Vine, I am the good Shepherd, &c. And will you not believe

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his own Report who cannot Lie? Surely he is in good earnest with you when he takes this Course.

Will not this do, then hearken how mournfully he complains, when he wants Success, and pallionately regrates your Folly in rejecting him. He fighs when he mentions it, Pfal. 81. 13. O that my People bad hearkned unto me ! He bitterly laments it, Matth. 23. 37. O Ferusalem, Ferusalem, how often would I have gathered thy Children together and ye swould not I He doubles the Name to shew his tender Affection, as David when he regrates his Son Absalom, O my Son Absalom, my Son, my Son, &c. How often would I have gathered you under my Wings? How many an affectionate Sermon, Call and Invitation have I given you, but all to no Purpole? Shall I go thro a Sea of Wrath and Blood to fave you, and will ye not accept of me when I have done it? Shall I shed my Blood in vain? Shall I bear the Wrath of God, the Scorns of Men, the Terrour of Death and Curle of the Law to no effect? Will ye still prefer your Sins before me, and hear Satans Knocks fooner then mine.

Hear that compassionate Complaint, John 5. 40. To will not come to me, that ye might have Life: As if he had said, "Why run ye so fast from your Saviour? "Why come ye not to me, who am come from Hea"yen to seek and save you? It is not an Enemy, but a Friend ye run from: The worst turn I could do you, is to save your Lives: Ye will go without much pressing to the Devil, to get Death and eternal "Damnation, but ye will not come to me to get Life

" and eternal Salvation. O! what inexprehible Mad" nefs are ye guilty of?

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Behold how he weep'd for Self-destroying ferusalem, rejecting his Offers, Lake 19.41. When he sate down to consider their Case, his Bowels yerned with Pity, his Tongue broke forth in Lamentation, and his Eyes gush'd out with Tears: So that his Weeping even interrupted his Voice, and made him utter short and abrupt Expressions, If thou had'st known, even thou, at least in this thy Day, &c. where he seems to pause at every

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very other Word, and drop first a Word, and then a Tear. What a moving Sight was this, to fee the Son of God in such a Pang of Grief, and Flood of Tears for loft Sinners? Had he been enquired at, as he did Mary, Fobn 20. 15. Blest Lord, what seekest thou? suby weepest thou? His Answer readily would have been, " I seek or not my felf, I weep not for my felf, for I shall be es glorious in the Eyes of the Lord, the Sinners be not " gathered: But I weep to fee Sinners fo mad as to rejest their Saviour and Salvation, rather than part with their Lufts, that have Damnation following them at the Heels: It is my Grief to see them content rather to cast themselves headlong into the "Devil's Arms, than throw themselves into my Arms " of Mercy, or embrace me in the Arms of their "Faith. O! did Christ weep for you, poor Sinners, " and will ye not weep for your selves? Did his Heart " melt with Pity for you, and will not yours melt with " Defires towards him?

Can he do more to win your Hearts than this? Yea, if this do not, he is pleased to expostulate the Matter with you, and lay your Danger before you. Turn ye, turn ye, (faith he) for why will ye die? Yea, he condescends to reason the Matter with you in a familiar Way. Come ( fays he ) let us reason together, Isa. 1. O my People, what have I done unto thee, Mic. 6. 3. What Iniquity have ye found in me? What Want or Unsuitableness have ye seen in me? Have I been a barren Wilderness to you? Are not my Ways equal? Thus he feeks to draw you with the Cords of a Man, and with the Bands of Love, Hof. 11. 4. And if there arise Objections in your Heart against coming to Christ, and receiving him for your Saviour, see how carefully he lays out himself in his Word, to answer them all, for he well foresaw every one of them: Produce your Cause, ( faith the Lord) bring forth your strong Reasons, I am ready to hear and answer all your Scruples.

O! faith fome poor humbled Soul, I have no Right to come to Christ, for I am a great Sinner. O! faith Christ, Chri Repe 0

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Christ, I came not to call the Righteous, but Sinners to Repentance Lynn von the Les L' Bart White 10 . He W

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Objection, But I am the Chief of Sinners, my Sins are red as Crimfon. O! faith Chrift, I can make thee white as Wool : Nay, it was my Errand into the World, to fave fuch as thou art, 1 Tim. 1.15.

Objection, But I am fick and wounded, what bath Christ to do with me? O! faith Christ, it is my proper Employment to be taken up with you, for, the Whole needeth not a Physician, but they that are Sick, Matth. 9. Am not I the good Samaritan, who am come to pour Oyl into thy Sores, and tenderly bind up thy Wounds, 

Objection, But I have no Ground to hope, for I am a loft Wretch. O! faith Christ, I came for this very Ertand, to feek and fave that which is loft, Luke 19. 10. And many a loft Sheep have I fought and found.

Objection, But I am paft Cure, for I am quite dead and rotten in the Grave of Sin. O! faith Christ, I am the Resurrection and the Life, he that believes in me, tho he were dead, yet shall be live, John 11. 25. And again he faith, Ephef. 5. 14. Amake thou that fleepeft, and arife from the Dead, and Christ shall give thee Light.

Objection, But I am a Slave to Sin and Satan, and a Prisoner to Justice. O! faith Christ, I'am. come to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound, Isa. 61. 1. Year I bave the Key of David, that opens and none can shut, I have the Blood of the Covenant that brings Prisoners out of the Pit. Turn ye to the strong Hold ye Prisoners of Hope, Zech. 9. 11, 12. 15 Mana . O. . O. . O. . Supoleta P. Monic

Objection, But I have heavy Burdens that weigh me down. O! faith Christ, Come unto me all ye that labour,

and are beavy laden, and I will give you Reft.

Objection, But my Hand is withered, I cannot receive Christ, or any Thing from him. Then do as the Man who had the withered Hand, make a Mint upon Christ's Call, and he will enable thee to stretch out thy Hand, out a series to reclaim the party should save in an obtained of the state of

Objection, But I am Lume, and cannot walk in Chriff's Ways. O! faith Christ, I will put my Spirit within you. and sanfaryon to walk the my Statutes, Ezekagh

Objection, But what if Chaift withdraw his Spirit and Consection me again. No. With Christ, I will never

leave thee Tow for lake thee, Hebergini avai or blook

Objection But may not I motouth funding leave him, und make Apoftacy. No, faith Ohrift, the Covenant runs otherwife, Fer. 3. 19. Those fatt call men My Lather, and flow not turn wordy from me. Christ is Surety for the good Sammilian, wite some set I to

Objection, But I will be overcome by fatong Tentations. No, faith Christ, My Grace shall be fufficient for

then I my soon of he

Objection, But (faith fome poor Cenfible Sinner) alas! my Cafe is not yet touched, for it is fingular a my Sins are between and peculiar they are against Light, Love, Conference, Vows, and a thousand Obligations. There is more that knows what a Simper I have been, but Ged and my own Conference & Will Christ ever accept of fuch a

Angwee Art thou worse than a devilish Manaffeb, or a perfecuting Pant, whom Christ pitied and faved? Art thou worse than Mary Magdalen, who was a most notorious vile Wretch, yet feven Devils and an Army of Lules could not keep Christ out of her Heart? Nay the thy Heart were as Foul and Black as Hell, and thy Life did fwarm with the most abominable Sins; yet Christ is both able and willing to fave thee, if thou come to Him. Are you worse than those in that black Catalogue? I Cor. 6. 9. 10. Read and fee what a fad Roll is there, and yet the Apostle faith to the believing Commitment Verse It. Such were some of you, yet ye are avaluen, &cc. The Blood of Christ is a powerful Fountain, and is able to wash away the greatest Sins that ever were committed, be they never to black of bloody : God gave full Proof of this, by the full Sin we read of, that was cleanfed by this Blood, after it was shed, even the Murther of the Son of God, Acts 2-36, 38. This was the most prodigious Wickedness

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An ought that . Blood have S that ever the Sun saw; (Yea, the Sun fainted at the Sight; as afraid to look on it) for suppose a Manwere able to pull Heaven and Earth to Pieces, destroy the Angels, and murder all Mankind, he would not contract so monstrous a Guilt, as those did in crucifying the Son of God, whose Person was infinitely Superior to the whole Creation: Yet thousands that were Actors in this black Tragedy, were washen by this Blood, to give us a convincing Experiment of its infinite Value and Virtue, and that no Sin or Guilt whatsoever was too strong for it, The Blood of Christ (saith John; 1 Job. 1.7.) cleanseth us from all Sin.

Objection, But the Christ's Blood be sufficient, yet I

have no Right to it.

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Answer, Be what you will, you have a full and sufficient Warrant from the Gospel Call to flee to it : See what Christ enjoins his Apostles to do, Mark 16. 15. Go into all the World, and preach the Gofpel to every Oreature, q. d. " Make Offer of my Blod to all without " Distinction, even to the worst of Sinners, every Crea-" ture, be they never to wicked; yea, tho they have " finned themselves into the Likeness of Beats or Devils, yet, if they be Creatures, offer my Blood, my "Mercy, and Merits to them: Invite and press them " to come unto me, and him that cometh I will in no ways caft out." O Sinner! accept of the Golpeloffer, and whatever you have been, you shall find, there is Mercy enough in God's Bowels to pity you, Merit enough in Christ's Blood, to purchase a Pardon for you, and Prevalency enough in his Intercemon, to procure and apply it to you.

Objection, But I have often slighted the Goffel-offer, and trampled on this precious Blood, with what Confidence

can I claim to it?

Answer, Since Christ doth not exclude you, you ought not to exclude your self; but should reckon that you have the greater Need to hasten to this Blood, the more beinons that your Sins be; Yea, you have a peculiar Cround to plead upon for Pardon by it. See how David pleads it. Pfalm 25. 11. Pardon mine

mine Iniquity, Why? for it is great! This would be a. strange Argument with Men, Pardon my Crime, for it is great; but it is a strong Argument with God, Lord, it is great, and so I have the more need of Pardon: It is great, and so thou wilt have the greater Honour in pardoning me, even as a Phylician hath in curing a desperate Dileale. The sinning against Christ's Blood, or slighting it, is indeed a very heinous Sin, but the more it is so, you have the more need to haften to this Blood, as the only Fountain that can wall away the Guilt of trampling it, and this indeed can do it effectually .: Nay, tho' you had actually shed this Blood, as the Fews did, yet, if you be-humbled for it, you are welcome to come to it for Mercy. Observe that Commission which Christ gave his Apostles, Luke 24. 46, 47. where he orders them to Preach Repentance and Remission in bis Name to all Nations, and begin ( faith he ) at Ferusalem. O! might they fay, why at Ferusalem? To be fure it is not our Part to begin there, where they mocked, pierced and crucified thee the Lord of Glory: Nay, fays he, begin there, for these miserable Wretches have most, need of my Blood to wash them. If any Thing could, alienate Christ's Heart from Sinners, the Confideration of their crucifying of him, and using him to despitefully, might have done it : Yet, fays he, go make, Offer of my Blood and Mercy to these my Murderers; and accordingly it was done by Peter Atts 2. and many of them got this Blood applied to them.

Objection. But as my Sins are griveous in their Nature, fo they are vast in their Number, they are even like the Sand by the Sea Shore, both weighty and without Num-

ber.

Answer. Remember the Merit of Christs Blood is infinite, but the Number of thy Sins is not so; Nay the they were ten thousand Times more than they are they could not stop the Current of this everslowing and overslowing Fountain: The the Sands be many and large, yet the Sea can overslow them all: so, the shy Sins be very numerous and extensive, yet the Sea

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Christ again able Willin Proof Metholim? preva you his yet one; to the

recon fadors of Christ's Blood can cover them all, and hide them from the Sight of God; so as they shall never again appear or rife up against you in Judgement.

Objection, But my Sins are not only grievous in their Nature, and wast in their Number; but they are of very long Continuance: I am an old rotten Sinner, long bave I lieu in the Grave of Sin: Surely Christ will never accept

of me.

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Anjaver, Your Sins may be old, yet they are not foold as Christ's Mercies, which are from Everlasting. It is not the first old Distemper that Christ hath cured; he raised Lazarus with a Word, that had lyen four Days in the Grave; he stopt a bloody Issue with the Hem of his Garment, that had run twelve Years; he loosed a poor Woman, that Satan had bound eighteen Years; he cured an impotent Man, that had an Infirmity thirty eight Years: And, can he not as easily cure all your old Soul-distempers? He received those that came in at the eleventh Hour, yea, saved some at the last Hour, particularly the Thief on the Cross, whom the Devil thought he was sure of, having drawn him the Length of the Mouth of Hell, just ready to cast him in; yet even then upon his looking to Christ, did the Arms of Mercy catch hold of him.

What more can'ft thou object, O Sinner? Hath not Christ provided Answers to all thou can'ft say, either against thy self or him? Hath he not given unanswerable Demonstrations of his Ability, Fulness, Fitness and Willingness to be thy Saviour? Hath he not given full Proof of his earnest Desire to save thee, by the many Methods he takes to prevail with Sinners to accept of him? Will not all the Pains he hath hitherto taken, prevail with thy obstinate Heart? What more would you have Christ to do with unwilling Sinners? There is yet one Step further he makes, and that is a very low

one; He even, as it were, turns a humble Supplicant to thee, and upon his bare Knees befeeches thee to be reconciled to him: Read 2 Cor. 5, 20. We are Ambaffadors for Christ, as though God did befeech you by us:

eve pray you in Christ's Stead, be ye reconciled to God.

( 294 ) O wonderful Condescention! Behold divine Mercy kneeling down to a Signer in the humblest Posture. with wringed Hands and watry Cheeks, importaning the Sinner, to receive his Savious, accept of his Pardan. fave his Soul, and be reconciled to God in Obrift. Be aftenish O Heavens! Shall the Sovergian Creator turn Supplicant to the oile Traitor, and follow him with his Remission? Or, the loving Father to the prodigal Child, and follow him with Intreaties? And O Sinner! will thy stubborn Heart be able to refuse Peace, or slight the bleffed Beace-maker Jesus Christ, after all this Pains? If all his Arguments prevail nothing, yet one would think, that the bumble Intreaties of the great God

Objection, I have no Strength to come to Christ, I cannot believe of my felf, I have a dead and bound up Heart,

will certainly do it : How can you relift thele?

and I cannot belt it.

Answer, it. Can'ft thou say in good Farnest, that thou art willing and defireous to embrace a Souiour, if thou wert able? Alas! it is here that it flicks, whatever you pretend, you are not truly willing: It is our Unwillinguels that ruins us: It is not fo much forwant of Power (the indeed we want it) as want of Will. that Sinners want Christ: Were you once willing, Strength would not be wanting. O to get the Will conquered and made to furrender to Christ, then the Day were won! O for one Pull more from Quinipotent Grace, to make you a swilling People in the Day of God's Power.

2. Labour for a deep Sense of thy own Impotency, take your dead Heast and lay it before God, and ly groaning in Christ's Way, and plead for Pity: It is true, God is not bound, in strict Justice, to hear an. Unbeliever's Prayer, but if you be earnest with him, you may expect he will do it out of his great Goodness and Mercy : He hears the Ravens when they cry, O then! Cry to him to your utmost Ability, in a deep Sense of Want : Be as earnest seeking Faith, as your Dayly Bread : Cry as fervently for the Life of your Souls, as ye would do for the Life of your Bodies, if ready to be execute:

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2: IF particularly plead these Things. 200 and and and applicate the Take your Bible, kneel down, and oath applicate gracious free Promife, Fack, 26, 26, 27, Read it, and and plead it, put thy Finger to it, and put the Maker of it to his Word; lay thy dead Heart before it, and look up and ery, Lord, make good this Word to me, is it me a free Promise? There is no Condition required of me for getting it fulfilled, but to enquire at thee for doing it, Verle 27, Now Lord, I am come to enquire

and request thee to do it.

2. Humbly plead thy own Impotency, and the Infufficiency of all others to help thee in this State. This was the impotent Man's Plea with Christ at the Pool of Bethefan, John 5: 6, 7. It had good Success with hims and fo may it have with you! Say, "Lord I have "Iven many Years with this dead plagued Heart, be-" fide the ppen Rountain of thy Blood, that has faved "many in my Condition, I am impotent and unable " to move to it of my felf, and have some to put me " in: I have tryed others, but I find it altogether in " vain. Ordinances cannot do it, Sacraments cannot do it, Ministers cannot do it, the loudest Knock or Call "will not do it : Thou, Lord, must put to thy help-"ing Hand, or it cannot be done, for it is a Work pe-"culiar to thy Almighty Arm : I have been looking " to all Airths for Help, but Lord there is none in "Heaven or Earth but thee alone: Every one of the "Creatures, Means and Ordinances fay, it is not in "me: Every one of the Saints and Angels fay, as the "King of Useel did to that poor starving Woman, " 2 Kings 6. 27. If the Lord do not help thee, whence " foot I help thee; So, if thou Lord help me not, I " must perish out to ake and

3. In a deep Sense of your own Impotency, see to God's Power and plead it : Do you feel the Ammon, Moab and Mount Seir of your own Corruptions swelling within you, say with Febosbaphat 2 Chron. 20. 12. We have no Might against this great Company, naither know sue what to do, but our Eyes are upon thee. If you could win this Length, then were there good Ground of Hope, for when we see that we are wholly helpless and shiftless in our selves, then God's Help is nearest, When I am weak, (faith the Apostle, 2 Cor. 12. 10.) then am I frong. Renounce then all Help in the Creature, and look to the Creator, say, Lord, tho' it be impossible with Man, yet thou hast told me, Mark 10. 27. That with thee all Things are possible: Tho' I may despair of all Help in my self and others, yet thou hast forbid me to despair of Help in thee, therefore I see to thee alone. Lord, give what thou commandest, and then command what thou wilt.

4. Plead thy extream Need of Christ, and of Faith to give thee an Interest in him: The World cannot tell thee, O Sinner, how great thy Need is, there is not a starving Man that needs Meat, a wounded Man that needs a Physician, a Ship-wrack'd Man that needs a Plank, a dying Man with the Dive-rating in his Throat, that needs Breath so much as thou need'st Christ. What wilt thou do on a Death-bed, or at a Tribunal, without an Interest in him? And, what will become of thee to all Eternity? Go to him then, and seek Faith in Christ, as a Malefactor going to die, would do his Life, fall down at his Feet, and cry, "Give me Faith and Strength to carry me to Christ's "Blood, or else I die: I may live without Friends,"

"Wealth, Honours and Pleasures, but I cannot live without Faith: I am lost, undone, a dead Man, and I perish for ever without it. Lord, deny me what thou wilt, but deny me not Faith. It had been better for me never to have been born, than to live

"without Christ and an Interest in him . If I win not to the Fountain of Christ's Blood, I will sink eter-

" nally in that scalding Lake of Fire and Brimstone:
" If I go to Christ's Table without Faith, I will shed
" his Blood, and eat and drink my own Damnation.

5. Plead with God, how easie it is for him to lielp thee cry with the Pfalmist, Pfal. 80. 1. O thou that dwellest between the Cherubius, shine forth: It will cost thee no more Pains to work Faith in me, and do all that

that I de thou car than the nor Loss to thee. Touch i a drown it is fo or Trou of it: Lord gr Ocean o the Sun fo thou to help Obje Help, 1 answer Anfw

This m Lord to accurred spare it, and cry 2. It

keeps knock you, fe to Fer Knock meaning the mo Will.

with, y will a look to ing or Pfal,

C 207 ) that I defire, than it doth the Sun to hine forth . Year thou can'ft more eafily put forth thy Power and Grace. than the Sun can dart out its Beams. It is no Trouble nor Loss to the Sun to hine forth; fo neither will it be to thee to flew thy Power and Mercy : A Look or, Touch from thee would do it; a little Thing will fave, a drowning Man : Lord fuffer me not to perill, when it is fo eafie for thee to prevent it. Were it any Loss, or Trouble for God to help is, we might well doubt of it; but fince it is none, we may cry with Hope, Lord grant fuch an hungry Beggar an Alms out of the Ocean of thy Bounty, for thou witt never mily it. As the Sun the more it shines displays its Glory the more; fo thou wilt gain Glory, by putting forth thy Power. to help fuch a helples Creature as I am, works M.

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Objection, But I have often looked and cryed to him for Help, but alas, I am such a grievous Sinner be dath not answer me, unless it be with a Frown.

Answer 1. It may be there is some Idol or Sin still harboured, that thou art not willing to part with. This may be the Achan in the Camp that causeth the Lord to hide his Face, search for it and cast out the accursed thing, set not thine Eye pity it, neither do thou spare it. If thou canst not find it, go humbly to God and cry, Shew me Lord, wherefore then contendes with me.

2. It may be thou art not fervent enough, God keeps the Door bolted that you may be provoked to knock the harder, Matth. 7. 7. Ask and it shall be given you, seek &c. In that one Verse you have three Calls to Fervency, not only Ask but Seek, not only Seek but Knock: The Woman of Canaan readily took up the meaning of Christ's refusing to answer her, the turns the more Fervent and Importunat, and so gets all her Will.

3. Resolve whatever Discouragement you meet with, you will never quite the Throne of Grace, but you will always lay your self in Christ's way, and never look to another for Help; yea that you will die waiting on him: Remember the Psalmists Experience, Psal, 40. 1. I waited patiently for the Lord, and at length

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be inclined his Ear, and heard my Cry; there was never any yet that waited on him, had cause to be assumed. You may meet with many Discouragements and Tenations, and he put to very sad Thoughts, but you must be resolute in looking to Christ for help, come what will, and in Imitation of the four Lepens at the Stepe of Summin, reason with your self if I live at a distance from Christ, I'll infallibly perish, there is no hope for me; if Christ pity me not when I am waiting on him, I shall but perish, but yet there is hope he will have pity at length; therefore if I perish, I'll perish at Christ's Footstool, looking up to him, where never one yet perisht, and I hope he will not let me be the first.

4. Make use of Arguments in pleading with him.

I. Plead the freehels of his Mercy, it needs no Motive, and expects no Worth, but who lever will, let him came and take the water of Life freely, it runs freely, so that Mountains cannot stop the current of it, more than Rocks can stop the Ebbing and Flowing of the Sea. Indeed Lord, if Sin and Unworthiness could stop Mercy, I might despair, for I am as unworthy a Creature as ever the Sun shined upon, but blessed be

God, Grace is free.

2. Plead Christ's Commission, Isa. 61. I. He was sent to proclaim Liberty to the Captives, and the opening of Prison Doors to them that are bound: Lord, here a poor Prisoner, a frozen, locked, bound up Heart: Here is Employment for thee, Loose me, Knock off my Fetters, and bring my Soul out of Prison. Thou hast all fulness dwelling in thee, and thou hast it given thee to bestow on such miserable Objects as I am; Lord here a maked Back for thee to cover, an empty Stomack for thee to fill, a wounded Soul for thee to Cure. Lord thou came st to seek and save that which was to seeking thee.

3. Plead the Communicativeness of his Mercy to others: He had Compassion upon Mens Bodies while he was on Earth, even the Bodies of wicked Men, such

as the out in formumot had passion fuch who mwards Ferusa H. Pity a fain be

thou v Laf less S Happi of, loc him, f as you Streng an hor his H fuch. Christ you at not ap apply vea I with a Man, not fit power.

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Faith,

as the unthankful Lepers, he let none of them go without healing that came to him, fay, Lord did thou flew fo much Compassion to diseased Bodies, and wilt thou not have some pity on my dying Soul that is far more Precious than Carcases of Clay. ————Plead his compassion that he hath shewed to the worst of Sinners, such as Manasseh, Mary Magdalen, Paul, and these who murdered him. —————Plead his Compassions towards the sinally Obstinate, and Unpenitent, such as Jerusalem, over which he wept, Luke 19. Lord, did thy Heart melt with Pity to such, and wilt thou not Pity a humbled Sinner, that confesses Sin and would fain be reconciled to God: Is not Mercy the Work thou delightest in? Mic. 7. 18.

Laftly, Labour for a fense of the Misery of a Christless State, of your great need of Christ, and of the Happiness of being found in bim, and in a Sense thereof, look to Chrift and make a mint to take hold of him, fir upyour felf to it, and rest your Soul on him as you can, and God will help you and communicate He will not fail to notice and encourage Strength. an honest Mint, Fer. 30. 21. Who is this that engageth his Heart to approach to me? He will pity and help fuch. Try, O poor Soul, if you can get a grip of Christ, especially upon a Sacrament occasion, when you are nearer him than at other times: If you cannot apply Christ to your selves and say He is mine, yet apply your felf to Christ and fay, I would fain be thine, yea I am resolved to be thine. Go forth to Christ with all the Faith you can win at, fay with the poor Man, Lord I believe, help thou my unbelief. You must not fit still and do nothing, but use all means in your power, for it is in the Use of these that God works Faith, hoile up the Sails and wait for the Gales.

## DIRECTION VIII.

Turn from your Sins unto the Lord.

IF you would find Christ in this folemn Ordinance, you must wash your Hands in Innocency; it is not

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not enough to confess Sin, but you must also forsake it and cast it out; if you come to Christ's Table with any of his Traitors lodged in your Bosoms, he will look on you as his Murderers. They must have pure Hearts and clean Hands who would attend a holy God at his Table. O then Communicants be perfuaded to pur a Bill of Divorce into the Hands of your Lusts and Idols, and engage in God's Strength to be good Servants and faithful Souldiers of Christ for the time to come. Cast away all your former Transgressions, and begin a new Life, turn your Backs on Sin, Satan and Hell, and come take on with a new Master, Mercy is promised to you upon the doing of it, Isa. 55, 7.

Your former Sins shall not be mentioned to you, Ezek. 18.

i. You must turn from your Sins presently, venture not to ly down another Night with them, lest ye waken in Hell, you are not sure the Door of Mercy will

fland open till to Morrow.

2. You must turn from Sin finally and everlastingly; if you look on your Sins as Christ's Enemies and Traitors, ye will declare War against them, and seek to revenge the Death of Christ upon them; if ye love Christ, ye will vow never again to entertain a fayourable Thought of, nor give a kindly look to the bloody Knife that killed him; see that you do not as many who part with their Sins only about the time of a Communion, and when it is over they return with the Dog to the vomit. Many alas, say to their Sins, as Abraham to his Servants and Asses, Stay at the foot of the Mount, till I go up and worship, and I will return to you again: It is lawful indeed to say so to your necessary worldly Assairs, but for Sin you must pass an Act of eternal Banishment on it, and say with Epbraim, What have I to do any more with Idols?

from outward gross Sins, but also from inward Heart Sins; not only from Sins of Commission, but from Sins of Omission, not only from open, but from secret Sins; and particularly from predominant Sins, what-

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ever they be; and from these Sins that are common in the Age and Place wherein ye live; reserve no Sin, nor darling Lust, but hew thy beloved Agag in pieces before the Lord, leave no grip of thy Heart to the Devil, lest he pull thee to Hell by it.

Turn from all Tongue Sins, rotten Discourse and corrupt Communication, you would reckon it a sad Disease to have your Excrements come out at your Mouth, and yet alas this is the Disease of many. O Swearer turn from your Swearing, what mean ye to study the Language of Hell, unless you would have the World believe, that you design to travel thither, for these who are to go to a strange Country to live, desire to learn something of the Language of the Country, e rethey go. What Profit or Pleasure have you in this Sin? Why will you dare Heaven and defy God's Law without any Tentation? What would you say if Men should basse or abuse your Name or your Fathers Name, as you do the Lord's Name?

Objection, O fay some, it is only the Devil's Name

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Answer, There is nothing pleases the Devil more than to have his Name so frequently used, for thus you make him a God, whom you worship and pray to, by bidding the Devil take this or that.

Objection, I do not ban or swear but when I am in

Passion and provoked to it.

Answer, 1. This is an Aggravation of your Sin, first to be in Passion and then to Swear: Do you think that one Sin will excuse another. 2. Is it just to she in the face of your Creator, because you are affronted by your fellow Creature? Will you stab your Father, because your Enemy strikes you? If a Man wrong you, will you put forth your Anger on God that never wronged you?

Objection, I swear but little Oaths, by Faith, Con-

science, &c.

Answer, 1. The Devil would have you think these but little Sins now, but stay till a Death-bed or a Judgment Seat, and you will find him alter his Note.

302 Do you think it a light Matter to make a common baffe of Faith the precious Infrument of your Instification, or of Conscience that is the Deputy of the great God, or of your precious Soul that cost the Blood of Christ to redeem it? --- 3. These are but Creatures, and to swear by them is plainly Idolatry, for it is a giving Worship and ascribing Divine Attributes

to the Creature.

O Cursers and Swearers, be persuaded to forsake these Sins and turn to God in Christ for Mercy: What will God fay to you at the great Day, if you do not? You wisht for Damnation in your ordinary Discourse, you are now holden at your Word and damned shall you be: You swear in your ordinary Discourse, therefore God will swear in his wrath, you shall not enter into bis Reft: You could not speak without Curling, therefore you shall be banished out of God's presence with a Curse. These Tongues that were so liberal of Oaths and Blasphemies, shall fry in endless and easeless Flames, without one drop of Water to cool them.

Again, O Lyar, forfake your Lying and come to Christ, tho' this Sin be common, yet consider it is most abominable in the fight of God: The Devil is the Patron of this Sin, and the Father of Lyars; it was with a Lie he ruined all Mankind, ye shall be as Gods, faid he to our first Parents, there is never a Lie thou makest, but the Devil is at thine Ear and whispers it to thee. Remember what God did to Ananias and Sapphira for Lying, Act. 5, he struck them Dead with a Lie in their Mouth, and it will be a wonder of his Patience, if he do not so to thee. Do you know, O Lyar, whose Children you are? Not God's Children, for they are Children that will not Lie; and therefore you must be Satans Children, for he is a Liar from the beginning, and the Father of Liars: Knowest thou O Lyar, whether thou art going, even to thy Father, should not Children be with their Father, you cannot look upward and fay, Our Father which art in Heaven, but thou mayest look downward, and fay, Our F Reper Flame affure for sub

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Our Father which are in Hell; and there it is ( if then Repent not ) that thy Tongue shall be tormented in Flames for ever. Tremble at this O Liar, and be affured it is no Lie that I tell you; Turn ye turn ye,

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Moreover, O Dounkard, turn from your Drunkness and come to Christ, while you live in this Sin, you ly under many Woes and Curies, Isa. 5. 11. 12. Isa. 28. 2. 1 Cor. 6. 10. Gods Curies are not light, therefore make not light of them; for if you do. O Drunkard, remember what is abiding you hereafter, even a Cup of red Vengeance filled up with the dregs of God's Wrath, which shall be poured down your Throat for ever, and yet you shall eternally cry out I Thirst, I Thirst, and for all the Drink you have had on Earth, you cannot get there a drop of cold Water to cool your Tongue.

In the next Place, O covetous Man, Cheater and Defrauder, turn from your Covetouiness, your Injustice and unrighteous Gain and come to Christ; if you do not, you shall pay dear for all your unjust Gain in another World, God is the ownger of all such as you defrand, I Thes. 4. 6. You think your self very Cunning, when you can Cheat your Neighbour of a little Money, but know you not, that the Devil in the mean time is more cunning in cheating you of your precious Soul, which is infinitely more valuable.

O Sabbath-breaker, secure and prayerless Sinner, turn from your Sins unto God and Holiness, flee to Christ for Shelter from them, and the Wrath due to them; Righteousness and Redemption are only to be found in him. Would you not count him Mad, who being condemned to a cruel Death for base Crimes, and might escape it, if he would accept of a Pardon ready provided for him, and leave off fuch vile Facts for the future, would yet obstinately resuse to do it? And are not you yet madder, that slight your Saviour and hugg your Lusts, when your Danger is a thousand times greater? What Madness is it to dishonour God and damn your Soul, to gratify the Devil, or please

wile Carcais that shortly will be so loathsom, that Men cannot endure it above Ground?

O Sinners, L'beleech you in the Name of the great and glorious Febouah, and in the Name of our glorious Redeemer, be reconciled to God, accept a Pardon thro Christ's Blood, and engage to quite these Sins that would destroy you : Will you please God and Thew Kindness to your poor Soul by doing it? However much you have abused God's Patience, trampled his Love, flighted his Calls, despised his Threatnings, and undervalued his Promises, yet he is still standing and befeeching you to be reconciled to him. O will not all this Goodness melt your Heart, and cause you with Ephraim, Fer. 31. 18. Bemoan your felf, and cry, Turn thou me O Lord, and I shall be turned. Without this turning, fee that you venture not to this facred Ordinance, let none with the running Ulcers of Sin upon them, offer to fit down at this Holy Table, for God's pure Eyes cannot look upon them. And Laftly, if you would turn aright, see that ye turn believingly to God in Christ, for there is no access to the King of Heaven, without bringing the Prince of Peace, the King's Son in your Arms; no Attonement without Christ, no Acceptance but in the Beloved.

## DIRECTION IX.

Come and join your selves unto the Lord in a perpetual and personal Covenant with God.

Personal Covenanting with God, is the Communicants best Token, without it, you can have no Warrant to approach this Holy Table: What have you to do with the seal of the Covenant, if you be not within the Covenant? Will you solemnly mock God and deceive your own Souls, by taking the great Seal of Heaven and appending it to a Blank?

That we may the better understand what this Covenanting with God is, we would know that God in all Ages and States of the World, hath been pleased to deal with Man in the way of a Covenant, to shew his GoodGood the I Man, fearf and Reco

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Goodness and Condescension to his Creatures. Before the Fall he entred into a Covenant of Works with Man, but that being broken, and we brought under fearful Misery and Wrath thereby, he framed another and a better Covenant, a Covenant of Grace and Reconciliation for redeeming and faving lost Sinners.

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This Covenant of Grace was contrived from Eternity. upon the prospect of Man's Fall, and is properly made with Christ, as the second Adam, the Head and Representative of the Elect: in which God on the one part promises to Christ and his Elect, that upon his Satisfaction to Justice in their Name, and upon their accepting of the Redeemer, and taking hold of his Ransom, he would be their reconciled God and Father, grant them Pardon, Salvation, and innumerable Bleffings. On the other Part, Christ as our Surety and Cautioner binds himself not only to satisfy Justice and purchase Salvation to the Elect; but also obliges himself for the Elect, that they shall come to the Father, embrace their Redeemer, take hold of the Covenant, and perfevere to the End. Accordingly Christ comes into the World, and in our Nature fuffers for us, pays the Debt fully satisfies Justice, and purchases both Grace and Glory for his People. ---- But this is not all, our Confent must necessarly be had to this Bargain, if we would be profited by it; therefore in order to obtain it, Christ makes solemn proffers of Mercy and Redemption to us thro' his Blood in the preached Gospel; and calls us to accept of him and Salvation by him, or to take hold of his Covenant, as it is called, Isa. 56. 4. For the Elect Persons from Eternity were within this Covenant by God's Designation and Appointment; yet they are never formally in it, till they believe, or take hold of this Covenant of Grace, i. e. acquiesce in this Contrivance, ratify and approve what Christ from Eternity did engage in their Name, and formally Confent to take God for their God in Christ, and take Christ for their only Mediator and Surety, and be content to be faved by his Satisfaction and Righteousness alone. And

this is what is to be understood by personal Covenanting with God, and it is the same thing with Faith, only it imports a very solemn, explicit and distinct exerting of Faith, and is comprehensive of the several Parts and Acts thereof.

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Tho' this Covenant of Grace be a free Covenant, a Covenant of Promise and all Grace, yet there is some thing necessarly required of us in this Covenant, in order to our being actually interested in Christ, Justification by his Blood, and the other Bleffings of the Covenant, and that is, that we take hold of the Covenant, confent to this bleffed Contrivance of Salvation. or embrace Christ and his Purchase by Faith. I acknowledge, that this Grace (tho' it be required of us) is not in our own power, but Christ being engaged for it, he works it in us by his Spirit, and enables us to Covenant with God: God must always begin and make the first motion, he must court us ere we confent, he must first choise us, ere we choise him, according to Hof. 2. 22. Zech. 13. 8. 9. This bleffed Bargain is indeed all Grace, we can do dothing of our felves, God must work in us both to will and to do, but the Nature and Notion of a Covenant importing a Bargain that is mutual, necessarly requires something to be done on our Part. This is a Marriage Covenant, and it necessarly requires the consent of Parties, in order to the making of it; we must not then be wholly passive in this Matter, but active in taking hold of this Covenant, and clofing with Christ as offered therein for Salvation. God is ordinarly faid to make the Covenant with his People, and it is called his Covenant, because he is Author and Deviser, the Revealer and Proposer of it, and he furnishes us with Grace and Strength to do our Part of it. Sometimes indeed it is called our making a Covenant with God, as in Pfal. 50. 5. Isa.44.5. Fer. 50.5. and even we find stiffnecked Sinners pressed to yield themselves to the Lord, or give their Hand to the Lord, 2 Chron. 30. 8. which imports their covenanting with God, and confenting to take God for their God, and give a way themselves to him. This thew8 ( 307 )

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Thews then, that we must be active in this Matter, not that we have this principle of Activity in or from our felves, no, it is from God, who in this Covenant hath upon Christ's account graciously promised this Principle of Activity to the Elect, that they may Covenant with him. God's gracious Promise and our Activity are sweetly coupled together, Fer. 29. 13. Te shall seek me and find me, when ye shall search for me with all your heart : It is God's free Promise that he will be found of us, and yet we see there must be Activity on our Part before he be found, and this is also promised, for which Jesus Christ is Surety to us. But the Christ be engaged for your Willingness, your believing and taking hold of the Covenant, and tho' the Spirits Affistance and a Principle of Activity be promised for this End, yet ye must not ly by and give over your own Efforts (weak as they are ) till you know that the Spirit is concurring, for ordinarly the Spirits Work in the Soul is not discernible at the first, but you ought in a humble dependance upon God for Strength to be feeking, aiming and minting to take hold of the Covenant, as ye are able, and if ye can get a grip of it by any means, you should take it : For God is pleased to work in and by our own Activity and weak Mints, and doth gradually influence and incline a Sinners Will.

And further, for clearing this Matter, we must remember, that when we take hold of the Covenant, or Covenant with God, it is essentially requisite that the Soul give its Consent to take Christ for its only Mediator, and thro' whom alone God is reconciled to us. Now this consenting to Christ is not a bare and naked Consent, but a Consent so and so qualified, that entitles us to him; it's a Consent that implyes in the bosom of it, a Willingness to part with Sin and Satan, and to renounce the World, our own Righteousness and every thing that is in Opposition to Christ.

Again, it would be carefully confidered that the our confenting to take Christ for our King and Lord be inseparable from our consenting to take him for

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our High Priest and Surety; and the Gospel Obedience be necessarly connected with our taking hold of the Covenant, yet we are not to reckon our Obedience, or the Soul's confent to Christ as a Sovereign, that A& of Faith, which entitles us to the Covenant and its Bleffings, or that is the Mean and Instrument of our Justification before God; for this were to turn the Covenant of Grace into the Covenant of Works: but the precise Act of justifying Faith, whereby the Soul is absolved, pardoned, reconciled and justified, is its embracing Christ as a bleeding high Priest, offering up a Sacrifice to Justice for expiating our Guilt, and acting the part of a Cautioner in paying our Debt, fo that the proper Object of that Faith which is justifying, is Christ crucified and his Righteousnes; and it is upon this alone that the believing Soul stays it felf and leans for Salvation. Yet, as I said before, with this Act of Faith is neeeffarly connected our embracing Christ as a Lord and Master to Rule and Command us, and our engaging faithfully to ferve him, fubmit to him, and walk in all the ways of new Obedience, depending wholly upon Christ, for covenanted Grace and Strength to enable us for every Duty. Tho' we ought to lay no stress on this Obedience for Justification, yet it is absolutely necessary to conform us to Christ our Head, to testify our Love and Gratitude to him, and to fit and qualify us for Heaven and Happinels: Wherefore in our personal covenanting, we ought to bind our selves to all the Duties of new Obedience. But one thing we ought to mind in going about this Duty, and that is, to beware of a Legal Frame in it, which we are very liable to; think not, when you have drawn up a personal Covenant and subscribed it. that then all is done, and this will fave you, for this were to rely upon your own Doings and Engagements, and put them in the room of Christ, who is the Lord our Righteousness.

Having premised these things, I come now to shew more particularly what is implyed in a Sinners trans-

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acting and covenanting with God, and what is requi-

fite to the right performance of this Duty.

1. In the first place, this Duty presupposeth two things. 1. Deep Humiliation and brokenness of Heart for all our Sins; these who would sincerely join themselves unto the Lord, must go weeping to do it, Fer. 50. 4. 5. Lament the Sins of your Nature, and of your Life, your long living at a Distance and Enmity with God, your manifold Acts of Rebellion against him, and your long slighting the Gospel Calls, and gracious Offers of Jesus Christ, which have been presented upon you.

2. It supposeth a Breach and Rupture betwixt us and all God's Enemies; we must break all Leagues and Covenants with them, I Sam. 7. 3. Renounce Satans Government, the Dominion of our Lusts, and the Love of the World, for by Nature we are en-

flaved to them.

II. Covenanting with God lyes directly in two Acts, Acceptation and Dedication, there is here a Taking and a

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First, Acceptation, the great Object whereof is God : we must cordially accept of and acquiesce in God, as our Souls Portion and Inheritance, we must be content to take him folely and wholly, to take him and all that is his. I. We must accept of a whole Godhead as our Portion, and close with all the Persons in the glorious Trinity. I. We must accept of God the Father as the Spring and Fountain of our Happinels, who hath contrived our Redemption, and elected us in Christ; we mustaccept of him, and look to him as our Father in Christ, to pity us in Misery, take us into his Family, adopt us for his Children, provide for us and make us his Heirs, yea joint Heirs with his eternal Son. 2. We must accept of God the Son, to be our Mediator and Redeemer, even he who was fent by the Father into the World to be born, live and die for us, and so is God and Man in one Person. This is he that is constitute the great Mediator betwixt God and Man, and

310 ) and is offered to Sinners in the Gospel as such, him we must accept of as our Mediator, and God in him, otherwise we can never be taken into Covenant with God: for out of Christ, God is a consuming Fire: There is no approaching to God, till we consent to the Gospel Method and Contrivance of reconciling guilty Sinners to him thro' the Mediation of his Son; and therefore we must accept of Christ in all his Mediatorial Offices. I. As a Prophet, to open our Eyes, and discover our Misery by Nature, to shew us the way of Salvation that God has laid down to teach us our Duty, and guide us in all our Steps thro' the Wilderness to the heavenly Canaan. 2. As a Priest, to Ransom us and attone Divine Justice for us by the Sacrifice of himself, we must renounce our own Righteousness, and cordially accept of his, as the alone Ground of our Juftification and Acceptance before God. ---- 2. As a King, who rules his People as well as faves them; we must be content to accept of his Government, as well as his Salvation; what God has joined together we must not think to part afunder. 3ly, We must accept of God the Holy Ghost to make Application of the Redemption purchased by Christ unto us, to convince us, to illuminate us, and change our Hearts; to fanctify us, and comfort us, to dwell in us, and guide us to Glory.

II. We must accept of the divine Attributes and Perfections, as our rich Inheritance; we must accept of his Wisdom for our Direction, his Power for our Protection, his Mercy for our Pardon, his Grace for our Sanctification, his faithfulness for fulfilling his Promises, his Sufficiency for giving us perfect Happiness.

III. We must accept of his Gifts and Graces, as a part of our Portion in Christ; Faith, Love, Hope, Fear, Humility, Patience, &c. These we are to take and use as Weapons to defend us, Wings to elevate us, Jewels to enrich us, Pearls to adorn us, and Cordials to refresh us, while we are in this Valley of Tears.

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IV. We must accept of his Creatures as purchast to us by Christ as Means for our Support and Accomodation, and useful to us in a subordinate way; we are to accept of his Creatures on Earth to serve us, and his Angels in Heaven to guard us, to encamp about us and minister to us; We are to accept of his Earth as our walking and sojourning Place, and Heaven as the place of our eternal Abode and Inheritance.

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V. We must accept of the Covenant of Grace as excellent and well ordered in all things, its Promises as great and suitable to all our Necessities, and the Method of our Reconciliation thro' Christ the Mediator of it, as nobly contrived by infinite Wisdom for our Happiness.

VI. We must accept of, and acquiesce in all the divine Precepts and Commands, as Holy, Just and Good, and esteem them concerning all things to be right.

VII. All the divine Ordinances, particularly the Word and Sacraments; we must accept of the Word of God as the Rule of all our Actions; and acquiesce in the Gospel Calls, as God's Voice to us, which we ought carefully to hearken to: We must accept of the Sacraments as the Seals of his Covenant, Baptism as the Door of the House, and the Lord's Supper as the Table to his Children; year a rare Feast, for which our Souls should chearfully bless the Lord that appointed it for us.

VIII. All the divine Providences, we mft acquiesce in them as Wise, and calculed for our Advantage, and say, Let God determine my Lot as he thinks sit; for he doth all things well: Yea whatever he do with me, my Family, Children, Estate, or any Enjoyment, I will say, The will of the Lord be done; for my Father is

infinitely Wife, and knows what is best for me.

IX. We must accept of his *People* as our choice Companions, however they be despised, or reproached, we must own them as the excellent Ones in the Earth.

X. We must accept of the Discipline of his House, and submit willingly to the Rod when God sees it fit, year bless God for the Rod, it being a part of Christ's purchase for his Peoples Advantage,

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Secondly. The other Act wherein covenanting with God doth confift is Dedication, we must solemnly furrender and give away our selves to God in Christ. For as God in this Covenant makes over to us not only his Comforts and Bleffings, but Himfelf and all his Attributes: So we on the other Part must offer up to God, not only our Services and Performances, but our felves, and that wholly, both inward and outward Man: You must keep nothing back from God, who gave you All. Give your felves to the Lord in all that you Are, Soul and Body: In all that you Have, Wealth, Children, Honour, &c. and in all that you can Do or Suffer; It must be a full and free Surrender, and that without any Limitation or Referve. As for your inward Man, you must refign all your Powers and Faculties to God: Your Understanding to embrace his Truths, and submit to his Teachings. Your Wills to be his Throne and Royal Seat. Your Canscience to receive his Orders, and be subject to none but him. You must give up all your Affections to him, particularly your Love and your Fear, love nothing, fear nothing but what he would have you to love and fear; love God and fear to offend him more than all the World. y --- Your Desires, make God the chief Object of them; as also your foy and Sorrow, make God your exceeding Joy, and let the offending of him be the chief Ground of your Sorrows. As for your Outward Man, you must resign your Senses to God, your Eyes to be employed in beholding his Glory in his Works, and in reading his Word. Your Ears in hearing his Word and attending to his Calls and Counfels. ---- Your Tongue in Prayer, and speaking the Language of Canaan. Again, you must give up your Time, Talents, Substance, Relations, Power and Interest to be employed for God and his Honour; all you have must be the Lords.

Having thus briefly laid open the Nature of this great Duty of Covenanting with God, I shall add some

few Directions, for the right Management of it.

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Chrif God but b posed 1. Be at all pains to get your Hearts and Souls prepared for this Duty: And for this end, take a view
of the Nature, Tenor and Contrivance of this Covenant, and study to get your Hearts wrought up to a
chearful Compliance therewith: Cast out all Idols
of Jealousie, which may tend to hinder this blessed
Bargain, and see to get your Hearts in a suitable
Frame for this solemn Transaction. 1. Get a Spiritual
Frame, and set all worldly Thoughts aside. 2. Get a
Humble Frame, low Thoughts of your selves, and
awful Impressions of God with whom you have so immediately to do. 3. Get a panting and longing Frame
for an Interest in this Covenant, saying, I am gone
eternally, if I get not within the bond of it.

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2. Be very Deliberate about this Work, the Transaction is weighty, and should be well pondred, your Souls are at the Stake, and a Mistake here ruins you eternally: But if once it be well done, it is done for ever. Consider therefore, what it is that the Lord requires of you, and what you are to bind your selves unto. Consider that this Bargain is for Term and Life, whatever trouble or Persecution may arise; whatever Tentation you may meet with to leave Christ, you must say to them as Ruth to Naomi, when she was stedsastly resolved, Ruth 1. 16. Intreat me not to leave Christ, for where he goes I will sollow him, tho it were into Banishment, where he lodges I will lodge, tho it were in a Prison, for Death nor Life shall not part Christ and me.

3. Be very fincere in it, give not God the Hand without the Heart; pretend not to make a Covenant with God, and yet keep a fecret League with the Devil, the World, or the Flesh: Profess not a Respect to God's Ways, and yet keep a fecret Antipathy to Godliness.

4. In making this Covenant with God, have still Christ in your Eye, and bring him in your Arms to God; For there is no making a Covenant with him, but by Sacrifice Psal 50. 5. A Sacrifice must be interposed, to make Attonement for the Breach of the first Cove-

314 Covenant, otherwise you cannot look an offended Majesty in the Face; and there is no Sacrifice sufficient for this, but Christ crucified : You must rely on Christ's Righteousness and Strength in this great Transaction, Isa. 45. 24. For it is only his Righteoulnels that procures us Accels to God, and renders us acceptable to him: And it is only in Christ's Strength we must make all our promises and Resolutions; for these made in our own Strength, are worth nothing. Christ is the great Surety of the Covenant, fo that there is no entring into it without him, I. He is the Surety on God's Part to us, not that God needed any Surety, but our Guilt making us suspicious, that God would never own us again, made it requisite, that we should have his Son Christ Surety for his receiving us. 2. He is Surety on our Part to God, that we shall do what he requires of us : For, we having dealt perfidiously in his Covenant before, could no more be trusted without a Surety.

3, Be timeous in setting about this great Business; it is Work for Eternity, and therefore requires present Dispatch: Delay not till another Day, or another Year, but make haste to enter into this Covenant, and

get a fealed Right ro the Bleffings of it.

O! Young People, do it now in the Season of Youth, for it is a most proper Time for it. Ye that never communicated before, see that ye do it solemnly before you approach; for, if ye do it not, ye are not of God's Family, nor can ye plead any Right to the Childrens Bread. It is not enough that you have got the first Seal of the Covenant, and that you are Christians by your Parents Dedication; unless you be such by your own free Choice and Consent : You must personally and explicitely renew your Baptismal Covenant, and ratify your Parents Deed, when you are of Age, otherwife your Baptism will not profit you. It is just the same Covenant that you are to consent to, which you are already entred into by Baptism: And you are to engage to no more now, than what you are already obliged to by your Baptism; only by your personal

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Resignation, voluntary Consent to the Covenant, and taking the second Seal thereof, you are to bind your selves the faster to it: The which if you neglect to do, your Baptism will be so far from profiting you, that it will be a Witness against you, and cry for Vengeance on you: Yea, you will be in no better Condition than

the Heathen, that never were baptized.

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O! Young Communicants, take heed to your first Communicating, for much depends on it: If you lay the Foundation-stone aright by personal Covenanting with God, you may get a Seal of your Convertion, and your Interest in Christ, which might prove comfortable to you all your Life afterwards. What a Cordial would it be to you in Trouble, and especially on a Death-bed, ( as many have found it to their sweet Experience ) to remember, that at such a Time and Place you joined your felf to the Lord, in a perpetual Covenant, and God spake with you, and owned you as his covenanted Child: Your Soul faid unto the Lord, Thou art my God; and God faid unto your Soul, I am thy Salvation. But if you lay a wrong Stone in the Foundation, the Building will be unfure: If you Communicate at first in a careless and formal Way, or without Covenanting expresly with God, you may either draw down the Plagues of Heart-liardness and Formality upon your felf, or provoke God to leave you to wander in the Dark all your Days, without any folid Affurance of your Interest in Christ, or the Covenant of Grace.

O! Young People, can ye dispose of your selves better in the Days of your Youth, than give up your selves to the Lord: When you are ready to choose Callings and Settlements in the World, choose first a Settlement in Christ's Family, and that will make all other Conditions the more comfortable. Now is the proper Season for joining your selves to the Lord: The Heart is more tender and sooner melted down now than it will be afterwards: The first Fruits are most acceptable to God: The Kindness of Youth is most remembred by him, Fer. 2, 23. Young Folks Pray-

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ing, Repenting and Covenanting, are most melodious Musick in his Ears. Give Christ the first and best of your Days, for he best deserves it; make earnest of Covenanting-work in secret, that so a Communion-day may be the Day of your Espousals to the Lord Jesus, and the Marriage-knot may be cast so sure at his Table, that Death nor Hell may never be able to loose it.

Lastly, Be Explicite in this Transaction, do it not only with your Heart, but with your Mouth; Yea, it is fit to subscribe it with the Hand, Isa. 44. 5. And for your Help, I have subjoined a Form or Example

of it, in the Appendix to this Book.

Need I use any further Motives to press you to make so advantageous a Bargain? Will ye not obey God's Summonds to do it, 2 Chron. 30. 8. O! if God would sound an Alarm in your Ears, and shew you the Misery of an uncovenanted State.

i. While you are in this State, you have no Interest in Christ, no Share in his Blood; You have neither

Art nor Part in the God of Ifrael, Epb. 2. 12.

2. You are under a Covenant of Works, and the Power, Threatning and Curfes of the Law; The Sentence of Death is pronounced against you, and you may look for the Execution of it every Moment: You may sleep and wake in continual Fear.

3. While you are out of the Covenant, you have no Right to any Mercy, and whatever Mercies you possess, you are but Usurpers of them: They are cursed to you, and ye know not how soon God may strip you

of all you have.

4. Consider what a sad Stroke Death gives to an uncovenanted Soul, it deprives him of all Mercies, Spiritual, Temporal and Eternal, at one Blow, and sets

him a going for ever.

O! Whether can you flee in the Day of Visitation, when nothing but grim Horror and Despair stares you in the Face? When the Body is on the Brink of the Grave, and the Soul on the Brink of Hell, how shall you cry to an unreconciled God, to whom you are an utter Stranger? O! it will be terrible to think, "I am go-

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going "ing to appear before that God I do not know, have no Interest in, nor Acquaintance with: Can I look for Friendship from him now, since I never sought after it before?" But on the contrary, how pleasant then will it be for a covenanted Soul, to look Death in the Face, who can say, "I know whom I have believed, and I know whether I am going: The Place I know, the Way I know, and the God of that Land I know: Why should I be backward to go to my covenanted Friend, with whom I have oft conversed, been long acquainted, and in whose Presence I have placed my

" Happiness?

5. Consider how lamentable your Case will be for evermore, if you flight the present Opportunity: The Treaty will not always last with you, nay, the Day is not far off, when it shall end, and God will treat with you no longer: The Door will be eternally shut, and God will become Inaccessible, Inexorable, and Irreconcileable for evermore: Christ the blessed Mediator, will become thy implacable Judge, and how will you look him in the Face, when on the Throne, whom you so basely slighted at a Communion Table? What wilt thou do when thou findest thy self thut up under flaming Wrath, without Hope? The Remembrance of lost Opportunities will be as Oyl to thy Flames. Time was, when God treated, and would have made a Bargain with me, but I would not; this will be the Burden of thy eternal Lamentation. O! how will you be able to bear the Wrath of an uncovenanted God, who can dwell with devouring Fire? A small shower of Fire and Brimstone lighting on our Heads now, would be very terrible: But O! it will be infinitely more fo, when it shall be poured down in whole Streams, and that not for a Time, but for ever and ever: Will not Ten Thousand Years Suffering do the Turn? No, no, it will Well, if you be able to dwell with everlasting Burnings, you need not treat with God: But O! it is fearful to fall into the Hands of a living God: One that lives, and will for ever live to revenge himself upon you.

Hard

Hard must your Hearts be, if they be not moved by these Threatnings; but yet harder must they be, they be not melted by God's condescending Intreaties Hear him, Ifa. 55. 1, 2, 3. Ho every one that thir feet Come, &c. Incline your ear, and come unto me, Hear and your Soul shall live, and I will make an everlasting Covenant with you. Is God so willing to make a Cove nant with his Creature, a Slave, a Worm? And, are not you willing to cast down the Weapons of Rebellion, and enter into a League with him? Is it not: Bargain most suitable for you, and all your Circumstances and Necessities: Is it not most glorious and honourable for you to be betrothed to so great a Prince Hof. 2. 19. Is it not rich and advantagious for you, to be Infeft in fo great an inheritance and to have a feeled Right to fuch bleffed privileges, as a free Pardon, gracious access, Fatherly love, Covenant presence, Covenant support, Covenant provision, Covenant protection and Covenant comforts.

objection, Alas! I have made a personal Covenant

before, but bave broke it.

God, and if you be not it is a bad fign indeed. 2. Al Senfible and mourning Backfliders, are invited to return to him, and renew their Covenant, Fer. 3. Endeavour, to make the Bargain furer than you did before.

Objection, I am afraid of breaking over again; And

is it not better not to engage?

Answer, I. It is good to be jealous of your selves and feard for breaking, for the more you distrust you own Strength, the stronger you are. 2. If you Covenant honestly, you will get Covenant Grace and Strength which shall be sufficient for you, you will get the Dominion of Sin broke, and Power to wrestle against it: And above all you will get Christ engaged for you as your surety, and to be sure tho you be weak, he is able enough.

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DIRECTION X.

Meditate much upon the Death and Suffering of our Lord Fesus Christ, before you approach to his Table.

WOULD you have your Hearts put in a fuitable Communion Frame then read and think much of the Sufferings of Christ and in a special Manner take a close view of them on the Saturday's Night before the Communion. Think on them, till your Hearts Melt and Affections warm; yea resolve you will not give over till then; and beg God's Blessing on your Medita-

tions for this end.

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Think and wonder at the Greatness of the Humiliation of the Son of God. Admire the low Stoop and Condescension of the Son of God, and King of Glory, that he should be content for us to become a Creature, and fuch a mean Creature as Man; that he who was equal with God, should become less than God, John 14. 28. Yea, less than Angels, Heb. 2. 7. Yea, to be depressed below the ordinary Condition of Man Pfalm Think how he denuded 22. 6. I am a Worm, &c. himfelf of all his Riches and Glory, that the was the Heir of all Things, yet, for our fakes, he became to poor, that he had not a Craddle of his own to ly in when born, a House to lay his Head in while he lived, nor a Grave to be buried in when he died. He left his Throne of State, to lodge in the Virgin's Womb: He is born, not in his Mother's House, but in a common Inn, and the basest Place of the Inn, a Stable, the Inn being probably taken up by Persons of richer Quality: He is cradled in a Manger, having no better Place allowed him on Earth, tho' the highest Heavens were too mean for him.

Think how he was carried to a Wilderness, to fast and watch, and live fourty Days among the wild Beasts, haunted and tempted by the Devil, and sadly buffet-

ed by his own Slave, and all this for us.

View him going about on Foot, Hungry Thirsty and Weary, yet always doing Good, and the more Good he did

did to Souls and Bodies, the more was he hunted and persecute, reproach'd and blasphemed; and all this for

our fakes.

View him entring into the Garden of Gethfemane; beginning to fear, turn heavy, and cry out, My Soul is exceeding forrowful, even unto Death: What made him heavy, but the dead Weight of your Sins, and the Curles of the Law annexed to them? Behold him complaining to his poor Disciples, that could make no Help to him; neither they nor the Angels in Heaven durst touch his Load nor taste his Cup: He could have helped them, but they could not help him: Yea, he got not so much as Sympathy from them, they fell asseep when he was at the worst, and left him to tread

out the Wine Press alone, and all for our fakes.

View him in his fearful Agony and bloody Sweat, falling sometimes on his Knees and sometimes on his Face, praying once, praying again, and praying the third Time, that the Cup might pass from him, till he is overwhelmed and covered with his own Blood. Behold the great Drops of Blood bursting through and standing above his Garments, and falling and lying upon the Ground round about him; being at this Time prest betwixt the Millstone of God's fusice and our Sins. Behold him sweating without Heat, and bleeding without a Wound, the Fire and the Wounds were inward, even in his Soul. How freely did the Fountain of his precious Blood, open and run to wash us? Every Vein and Pore pours out a Stream, not waiting for the Tormentors, and all for our sakes.

Behold him betrayed and fold for thirty Pieces of Silver, taken and bound with Cords like a Thief; Yea, bound fast, as Judas bade, and so fast (as some say) that the Blood did burst out at his tender Hands. Can your Heart or Eyes hold to see those Hands that made Heaven and Earth, wrung together and bruised with hard Cords; to see him bound that came to set the Prisoners free, and loose us who were Satan's bond Slaves. Blest Jesus, had not the Cords of thy own Love, tyed thee faster than the Cords of thy Enemies, tho they

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hey had had been the strongest Cables, or Iron Chains, they could not have held thee, but thou wast a willing Prisoner for our sakes.

Behold him struck upon the Face, spit upon, buffeted, blind-folded, mocked, and cruelly affronted by rude Souldiers a whole Night: Tho he could have breathed them into Hell, yet meekly holds his Peace,

and patiently fuffers all for our fakes. (1 2 77 31 . alac

Behold his levely Countenance all disfigured by their plucking the Hair from his Cheeks with Pincers, Ifa. 50. 6. The sweetest Face that ever the Sun faw, was all besmeared with Blood and Spitting, yet be bid

not bis Face from Shame.

Behold him led up and Jown from Place to Place, with a ridiculous Garb pur upon him, and yet never refifts: He is abused and disgraced, a Barabbas, a Murderer, the vilest Malefactor in all Fernsalem is preferred before him, and yet he complains not. View him as he was used by his own Family, his chosen Disciples, one of them betrays him, another of them denies him, and all the rest forsake him, and leave him alone among his bloody Enemies Hands.

Behold him that cleaths the Lillies of the Field strip'd naked: Behold him scourged Back and Side; Yea, scourged above Measure, (Pilat thinking thereby to save his Life) till all the Pavement of Pilat's Judgement Hall about him, is bedewed with his precious Blood, yet he willingly gave his Back to the Smiters, that we might be freed from the everlasting Lashes of

God's Wrath in Hell.

Behold him with a platted Crown of Thorns upon his Head, with the sharp Points turned inward, and driven into his Head, till they pierced his Head and Skull in an hundred Places; and so he is content to be as the Ram caught in the Thickets, to be sacrificed in your Room. Behold a new Shower of Blood running down his Neck and whole Body: Oh! it was my Sins that platted the Thorns, and they were the Reed that drave them in.

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Behold him after all these Sufferings, put to bear his heavy Cross, upon his fore and bleeding Shoulders; with what Patience and Humility did he bear this curfed Tree, that was weighed down with our Sins, and the Law's Curses fastned to it? Yea, he bears without Complaint, till his Strength is spent, he is breathless, and ready to faint under the Burden, till another must help: It was not the Cross that made him faint, he had a greater Burden to bear than ten thousand Worlds, even the infinite Wrath of God due to our Sins.

Behold him stretched forth naked, and laid upon the Ground, that they may take the Measure of his Body, and the Holes for the Nails; Yea, they take them longer than the Truth, that they might both crucifie and rack him at once. Behold the four big Nails driven in thro the most sinewy and sensible Parts of his Body, and the Cross lift up with the Lord of Glory nailed to it; and when it fell into the Hole digged for the Foot of it, How did the Fall rend and tear his whole Body? His own Weight was his Torture, and the longer he lived, his Wounds grew the wider; his Hands and Feet are fixed, he cannot turn any Way for Ease: The Blood streamed down for several Hours, till he expired amidst these Tortures.

Behold him hanging on a Cross betwirt Heaven and Earth, as if he had been unworthy of a Place in either, of them: Betwirt two Thieves, as if he had been the greatest Malesactor of the three. His Susserings were universal, and did extend over all the Parts and Powers of his Soul and Body, no Part free but his Tongue, which was at Liberty to pray for his Enemies: He suffered in all his Senses; His Sight was tormented with the scornful Gestures of those that passed by wagging their Heads: His Hearing with Taunts and Mocks: His Smell with the noisom Savour of dead Mens Skulls: His Taste with Gall and Vinegar: His Feeling with the Nails and Thorns that pierced his Head, Hands and Feet.

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Behold him on a Cross, suffering till his Strength is dryed up like a Potshard; his Tongue cleaves to his Jaws, till he cryes out, I Thirst: And no wonder he thirsted, for besides all the Loss of his Blood; he was scorched with the Fire of God's Wrath: Yea, The Arrows of the Almights were within him, the Poison whereof did drink up his Spirit.

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Behold him at the worst, crying out for Relief, My God, my God, why hast abou for saken me? But yet no Relief appears, there is none to answer: Yea, his own Sun, his own Heavens, his own Father, his own Godbead, hid their Faces and Consolations from him: He is left alone, in midst of Devils and Enemies insulting over him: He falls a Sacrifice to incensed Justice, for our heinous Guilt and Provocations.

Behold the Sun of Righteousness under a fearful Ecclipse, for a Candle to be put out is no great Matter, but for the Sun to be darkned, is marvellous and strange.

In the next Place, take a View of his Willingness to fusive all these Things for us, he quickens Judas to do his Work, and he goes out to meet his Persecutors, and boldly tells them, That he was the Manthey sought: He will not suffer Peter or the Angels, to do any Thing for his Rescue, because of his Desire to drink the Cup which the Father had given him, John 18. 11. And, God knows, a full and bitter Cup it was, being all mingled with Guilt, Wrath, and Curses, heap'd up and running over: A Cup, which, if Men or Angels had tasted, they had all staggered and fallen back headlong into Hell: Yet, how cheerfully did he drink it for us? He was not like the legal Sacrifices, dragged to the Altar; no, he went willingly to it, and tyed himself with the Cords of Love to the Horns of it.

O! What Affections should the Consideration of these Things stirr up in the Souls of Communicants? Are ye going up to Mount Calvary, to see Christ crucified? And, will not ye think on his Sufferings, and

be affected with them e're ye go.

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You may here, as in a Looking-glass, behold what you deserved at the Hands of a just God, if Christ had not interpoled for you. You may fee the wondsque Love of Christ that passeth Knowledge, which ought to kindle a Flame of Love in your Hearts, You may fee the curfed Nature and Demerit of Sin, that exposed Christ to fo much Sorrow and Suffering; Can you look on him you have thus pierced and not mourn bitterly for Sin that did it; and hate it as the most ugly Thing in the World? Would not your Hearts rife against the Man; Yea, against the Knife that killed your Father, Brother, Husband, or Friend? And, will not your Hearts rife against Sin, that has killed him that is in fread of all Relations, and should be far dearer to us than a thousand Fathers or Brothers? Can we look on Christ's Sufferings, and not make felemn Vows against Sing and part with Lying, Swearing, Sabbathbreaking, &c. that crucify if him? When the King of Moab was pressed hard by Ifrael, he took his eldest Son, that frould have reigned in his Stead, and offered him up for a Burnt-facrifice upon the Wall, 2 Kings 3. 27. whereupon they railed the Siege and went Home. Well, the great God hath taken his only Son, and factificed him to fefice, that we might thereby be perfuaded to leave of fighting against Heaven.

7 Let this strange Act, which is both an Act of Fusice, and of Goodness, so over-aw your Hearts with Fear, and overcome them with Love, that you may

leave off to offend God any more,

## DIRECTION XI.

Be frequent and fervent in Prayer, before you approach the Lord's Table.

THEY that forget God in their Closets and Families, are not fit to come and Remember him at his Table; Therefore, let no Prayerless Soul venture thither: You ought to double your Prayers and Messages to Heaven that Week, and especially that Night before you approach to this Ordinance, if ever you prayed

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that Tim brayed and wreftled with God, now Thould be the Time of it: As the heathen Ship-mafter faid to Jonah, fo fay I to thee, O Communicant, Jonah 1. 6. Arife, O Sleep-er, and call upon thy God, if so be that God will think upon thee, that thou perish not. O! Sleep not now. when you are in hazard of eating and drinking Damnation: Be crying when others are fleeping, Lord prepare my unprepared Heart, and engage it to approach to thee. Cry for all the facramental Graces, Lord put on the Wedding Garment on my naked Soul, ---- Lord increase my Faith: Warm my cold Heart, and feed abroad thy Loge therein: Blow up the small Spark into a Flame: Let my Heart burn within me, when Christ freaks to me. Cry for the repenting and broken Heart: Cry for Hunger and Thirst for this Soul Feast; And for the Breathings of the Spirit on your dry Bones, and decayed Graces: Cry for the Water of Life, that God may open Rivers in the Wilderness, and Streams in the Desert: Be importunate this Night with God: Say, I will not let thee go till thou bless me.

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## DIRECTIONS.

For the right spending a Communion Sabbath, when it is come.

I. SEE that you rise sooner this Morning than ordinary, for you have extraordinary Work in Hand. And while you are rising and putting on your Cloaths, let your Minds be filled with suitable Meditations and Ejaculations.

Think, what a Privilege it is, that your Eyes fee such Days of the Son of Man, which many Prophets and Kings defired to see, and might not. O that I may be thankful, and may not abuse my Mercy! This is a great Day, O that it may be a good Day to my Soul, even a Day in God's Courts, and in God's Presence, that will be better and sweeter to me than a thousand.

Again think, this may be the last Communion Day that ever I may see on Earth: This may be the last Time that I shall drink of the Fruit of the Vine at a Com-

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munion

( 226 ) munion Table : It may be the last Offer that I shall get of the Water of Life, O that I may improve it well: Perhaps feverals who faw the last Communion here, and also drank with me of the Sacramental Cub, have now a Cup of the red Wine of God's Vengeance put into their Hands, and are etetnally finking or fwimming in the brimless and bottomless Ocean of God's Wrath : God keep me from unworthy Communicating this Day, lest that be my Lot before the next Sacrament. But on the other Hand, it may be, there are some who sate with me at the last Communion Table, are now sitting at the bigher Table, and are drinking it new with Christ in his Father's Kingdom: What a fweet Song are they prefently finging? Unto him that loved us, and washed us from our Sins in his own Blood, and bath made us Kings and Priests unto God and bis Father, to him be Glory and Deminion, for ever and ever, Amen. O that I may this Day get a Foretalte of that Celestial Feast and Heavenly Foy, and fuch a Seal of Christ's Love, as may fill my Soul with Hope to be a Communicant at that upper Table, if God shall call me hence before the next Communion. Lord let me have one good Day in all my Life-time : Shew me a Token for Good before I die.

II. Retire presently for Prayer and Meditation, in Order to excite and quicken Grace in thy Soul; and in a special Manner, see to get Faith enlivened, and Love inflamed. And for this End, I. Take a new View of Christ's Sufferings, and his unparalelled Love manifested therein; Behold the Lamb of God that takes away the Sins of the World. If you would have a clear Discovery of his Love and Sufferings at the Table, be

taking frequent Views of him before Hand.

to the same

Consider how free and undeserved Christ's Love was. Behold the Son of God intreated by no Man, but hated of all Men; Yet in his Love and Pity intreats for Man: Yea, suffers and dyes for him, even then when he was a Sinner and an Enemy to him. Behold him suffering for Sin, that never sinned: Yea, he hold him made Sin for thee who had no Sin, that thou who hadst no Righteous-mess, might be made the Righteousness of God in him.

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View his Love with Wonder, that made him take on the heavy Burden of your Iniquities, and bear it, till he fwate, bled, groaned, and cryed under the Weight. Behold him strugling, praying, and falling to the Ground, till he is all covered with his own Blood: Fix the Eye of Faith upon him, till thine Eye affect thy Heart. Take a View of his Tears and bloody Sweat, his pierced Hands and avounded Feet, his foourged Back and open Side, his freaming Heart and verning Bowels to poor Sinners . This is he, O Sinner! that would rather die than thou should'st die, who chose thy Life before his own, and now pleads his Blood before his Fathere williams will see him I work to the work at the

Behold and wonder at his Love, that made him tread the Wine Press alone for us, and drink the Cup of the red Wine of the Wrath of God; a Cup whereinto all our vile .. and deadly Sins were grated, a Cup that no Angel durk tafte; Yea, the tafting of it, made Christ's Heart to melt like Wax in the midft of his Bowels, Pfalm 22. 14. which was a greater Matter, than if the whole World had melted to nothing; Yet he drank it off, with the bitterest Dregs of it, and left not so much as one Drop of it for us. Behold him taking his most precious Heart's Blood, to quench Hell's Flames that were ready to break out on us! Was there ever Love like this ? a state was the code

This Love is unfearchably great: You may fooner find out the Height of Heaven, the Breadth of the Earth. or the Depth of the Sea, than measure Christ's Love, for it passetb Knowledge, Eph. 3. It is an unfathomable Ocean, that hath neither Bank nor Bottom. O! Whether did his Love carry him? Even from Heaven to Earth, from the Throne to the Manger, from the Manger to the Cross, from the Cross to the Grave: Yea, from the Glory of Heaven to the Torments of Hell, and all this for poor Creatures, that were despicable as Worms, defiled as Lepers, deformed as Monsters, black as Ethiopians; Yea, as black and ugly as Hell could make us. Worle are we than Devils, if we be not affected with this Love, that made the glorious Son of

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( 328 )

God leave the Heaven of his Eather's Presence and wade throw Hell for the Dregs of the Creation Did Christ fee any Thing in he, to make him love us ? No, he faw much to leath us, but nothing to love us . Yet the Time when we were most Loash some, was Christ's Time of Love, Ezek. 16. We were lying polluted in our Blood, and all spread over with running Ulcers and putrefying Street, which Christ loved us ! Our Souls were as unlovely as Lazarns Body, whole Sores the Dogs lick'd; or Fobs Rody, when he was full of Boills, and fat in the After and foraped himself with a Pot Sherd : Yet all

this could not cool his Affection to us.

The Instances of Christ's Love are unexpressible, both in their Nature and Number: Wonder at his Condefreedericy, in Decoming not only a Creature, but such a mean Creature, as Man, for us : Yea, not only a Man, but in taking on him the Form of a Servant for us; and being willing not only to ly in a Manger, but in a cold Grave for ut : Wondar that the glorious Redeemer of Istal, Thould be content to be born as a Beggar, live as a Security and the as a Shove for us? Wonder, that he who is infinitely Pure, should be willing, not only to be mambred among Simiens, and to bear our Sine, but alfo to be made Sin, and likewife a Confe for its. Was it not for you and your Advantage he did all this, and will you not admire and love him? He was content to endure the doverty of the World, that you might enjoy the Riches of Heaven : He lived in the Form of a Servant, that you might have the Adoption of Som: He humbled himself to live with Men, that he might exalt you to live with God in He bowed his Soul to Death, that he mighwraife you to eternal Life : He was thut no fourty Days with the Devil, that you might not be that up with thin for ever : He was Hungry, what you might be Fid: He was numbred among Transgraffors, that won might have a Room among the Bleffed. O Poliever! He Weep'd, that you might Rejuce : Sornow oppressed his Heart, that worldshing, for might be on your Head: He was Scounged and Wounded, that you by his Stripes might be bealed of Sins and Wounds: He

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was crospned with Thorns, that you might be erburied with Glory : He was flandered and condemned before Men. that you might be justified and lacquitted before God : He bore the Curfe, that you might inherit the Bleffing: He drank the bitter and poisonous Cup of God'r Wrath, that you might drink the pure River of Life ! He was deferted of God, that you might not be for faken by bim Eternally: He bore the Burden of Sin and Wrath, that you might for ever be freed from that Burden ? He hung upon our Cross, to advance us to fit upon his Throne: He cryed out in Sorrow upon a Crofs, that we might shout joyfully in finging God's Praise for evert He thirsted on the Cross, that we might not thirsteterinally with Dives, for a Drop of cold Water toloobl mur. Tongue: He strugled in a bloody Agony, that we haight not firugle among Devils in Hell's Furnace for even: Oh! What shall we say of this Love? Lord Fesas; "They " Pity was Infinit, thy Love hath over-flown all Banks, "and thy Compassion knew no Bounds: Thou frought " before the Mouth of Hell that I deferved, and stops " ped'st the staming Furnace of divine Vengenace, that was " breaking out against me! When I was like I fame " bound to the Altar, ready to be facrificed to Justice, "thou offered'st thy felf like the Ram saught in the "Thickets, to be facrificed in my Room. When my " Sins had raised a terrible Tempest, which threatment " to drown me eternally, thou heaft voontens to be "thrown over-board like fomb to appeale the Stamil "When the Sward of Justice was furbished, and ready " to be sheathed into my Bowels thou interposed it be-"twixt me and it, and received the Blow into the " Heart. When I was Shipwrack's and Perishing, thou " cast thy felf in as a Plank of Mercy to fave my Life. " Can I think on this, and my Heart not buth ? Gan " I speak of it, and not feek, with Fosph, a fectet "Place to weep in ?!! bas , asoft O vid ils at hind of

View the furpassing Nature of Christ's Love, no Love like to it; yea Christ's Love to as transcende his Love to all other Things; he loved us more than Angels, for he would not put on their Nature

He loved us more than Heaven, for he left that to come and fave us: He loved us more than Riches and Honour, for he chused Poverty and became of no Reputation to Redeem us: He loved us more than the Comforts of Life, for he parted with these and became a Man of Sorrows for our fake: He loved us more than his Blood, for he willingly parted with that for us: He loved us more than his Soul or Body, for he gave both these to be an Offering for our Sins, He was more concerned for us than for himself: He rejoiced more in our Welfare than in his own; He wept and prayed more for us than for himself; and in the time of his greatest Strait, when Heaven, Earth and Hell were all at once rushing upon him, we have his Prayer, Joh. 17. yet it is all spent for us, except one Verse or two for himself, again Christ loved us more than his Life, and all that a Man hath will he give for his Life; yet Christ willingly parted with that for our fake : But is there nothing that is better than Life? Yes, David tells us of one thing that is better, Pfal: 63. 3. Thy lowing kind-ness is better than Life. The Saints and Martyrs that parted with all other Things, would by no means part with that they d rather part with a thousand Lives than quit with that; yet Christ who had infinitely more of it than ever any Saint attained to, for our fakes parted with it, and had the Light of God's Countenance totally eclipsed from him on the Cross, so that he cryed out My God, my God, why haft thou for saken me? 2. If you would have the Sacramental Graces quickned, particularly Faith, take a view of Christ in all his sweet Offices and Relations: Look unto me and be ye faved, all the ends of the Earth, Ifa. 45. 22. O Communicant, endeavour upon the Morning of a Communion Sabbath to give a believing Look to Christ in all his Offices, and this will strengthen and quicken Faith, and help thee to act it the more distinctly at a Communion Table. of the state of the

Surety, and say, Lord, I owe many thousands more than

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I can pay, but then haft a sufficient Ransom to pay all my Debt; I fire to thee as my Surety. Lord undertake

my Debt; I fies to thee as my Surety, Lord undertake for me, and satisfy thy Fathers Justice, that I be not seised

on and dragged to Hells Prifon for ever.

2. Look to him as an able Physician to cure thy Wounds, say, Lord, here lyes a Job full of Boils, a Lazarus fall of Sores at thy Gate; here a Paralytick Hand, here a blind Eye, here a hard Heart, here a Plague, and there a Wound that have scorned all other Physicians, and despised other Remedies; let me this Day get the Balm of Gilead, even the sovereign Plaister of thy Blood to my various Maladies; one touch of the hem of thy Garment and I shall be whole.

3. Look to him as a Ransomer of Captives, and say, Lord it was thy Errand to proclaim Liberty to the Captives, I look to thee this Day to knock off my Fetters, loofe all my Bonds, and bring my Soul out of Prison, that I may praise

thy Name.

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4. Look to him as a Mediator and Peace-maker to remove all Enmity and Quarrels betwixt God and thy Soul, and fay, Lord ftand betwixt me and the ftaming Sword, let thy attoning Blood this Day quench the Fire of thy Fathers Anger, and bring the News of Peace to my Soul.

5. Look to him as an Advocate to plead for thy guilty Soul, fay, Lord, my Crimes are great, and my Cause is bad, but never any Cause miscarried that thou took in band; be thou mine Advocate, and let every one of thy Wounds this Day be as so many open Mouths to plead for me, let thy Blood speak, that speaketh better things

than the Blood of Abel.

6. Look to him as a Refuge and hiding place, and fay, Lord, I flee to thee for my Life, for the avenger of Blood, the Law and Justice of God are at my Heels purfuing me, and if they find me a far off from thee, I am slain without Mercy: The clefts of the Rock are my only biding place, Lord be a safe guard to me: A Heathen could say, when a Bird scarr'd by a Hawk slew into his Bosom; I will not give thee up to thine Enemy, seeing thou camest to me for Sanstuary; and surely thou wilt not deliver my Soul when I slee to thee for shelter.

7. Look

7. Look to him as the drk, that can only fave thee from being drowned by the flood of God's Wrath, fay, Lord there is no other Ark to fave me but thou, I am Ship-wreckt in Adam, and there in no Plank but Obrift to bring me to flore, I class to thee by the bund of Faith, Lord fave me, else I perist.

8. Look to him as a Reliever of burdened Souls, fay, Lord, here a beaut laden Sinner coming to thee this Day for Roft. O! Sin is beavier than a Milstone, it is weighed down with the Laws Curfes; and O how many of thefe Milstones are on my Back; Lord, I come this Day to roll them upon thee, who art the fure Fundation that God has laid in Zion, able to bear me and all I can lay upon it: Angels cannot free me of my burden, for the burden of one Sin has funk many thou fands of them to the bottomless Pit: The Saints cannot do it, they have burden enough of their own: Nay, the whole Creation cannot bear my Burden, for it is already groaning under the weight of me and it: But Lord thou art the mighty one on whom Sinners belp is laid, and has promised Rest to such as come to thee. Lord let all my Burdens fall off this Day, that I may be at Freedom to run the ways of thy Commandments.

9. Look to him as a rich and bountiful Helper of the Needy, say, Lord, pity a needy Beggar this Day, that is going to the Feast-bouse to wait for a Crumb, thou hast supplyed many, and I have heard a good Report of thy Bounty: Never came there a poorer Wretch to thy Door than I, not a Penny of Grace is there left to help me, not a Crumb to keep in my Life. Lord, let me not go from thy Treasure-house without an alms; there is Bread enough in thy House and to spare, let me not go without a

Crumb.

open thine Eyes and give thee gracious Discoveries of his Truths and Ways, say, Lord, I have beard much of thee by the hearing of the Ear, but little has mine Eyes seen of thee; I have been long in Christ's School, but little Prosiciency have I made: Lord come this Day and teach me to prosit, let my Eyes be opened that in this Ordinance I may see the beinous Nature of Sin, the severity of divine Justice, the great-

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Greatness of divine Love, the Beauty of Christ, the Pretiousness of Souls, the Excellency of the Remedy provided for Sinners, &c.

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11. Look to him as thy Head and Husband, with whom you are this Day to feal a Marriage-Covenant a fay, Lord, tho I be a most deformed, black and unworthy Bride, and have nothing but Poverty. Debt and Danger to recommend me to thee; Yet, fince thou who art the Chief among ten thousands, art content to match with me. O give me a Heart to confent willingly to Christ, and fay; My Beloved is mine, and I am his: Lord belt me cheer? fully to fay Amen to the Covenant, and all the Articles of it, that I was reviewing and renewing Tefternight: O let the Marriage Knot this Day be cast, that Sin or Satan, Death or Hell, may never be able to loofe again: Let him this Day kils me with the Kiffes of his Mouth: O for (weet Communion and Fellow hip with him at his own Table: Lord shew me a Tocken for good, set me as a Seal upon thine Arm; manifest thy self to me, as thou doest not to the World.

III. Labour to get thy Soul put in a right and fuitable Frame for approaching God's holy Table, and entertaining thy Saviour there: Now the Cry is making, The Bridegrom cometh, go ye forth to meet him s Prepare the Palace of your Hearts for him, cleanfe, fweep and wash them, get them adorned and perfumed with the Graces of the Spirit. Is Christ gone to prepare a Place for you, and will you not prepare a Place for him? Set up a Throne for Christ, go forth to meet him with Acclamation and Praise, receive him gladly. let the Crown on his Head, and fwear Alledgeance to him, and fay, as the Men of Ifrael faid to Gideon, Judg. 8. 22. Rule thou over us, for thou hast delivered us out of the Hand of Midian. O but Christ hath delivered us out of the Hand of Satan, a far worse Oppressor than Midian. Let us welcome him, and compass bim about with Songs of Deliverance. O Communicants I Deal not with Christ as his Country-men the Fews did, John 1. 11. He came unto his own, but his own received him not r When he came into the World, there was no Room-

( 334 ) allowed for him any where but in the Manger, and thither was he thrust: O deal not fo with your Saviour; think not a foul Stall good enough for Christ, but make clean your Hearts, and give him the best Room, yea the Upper-Room there: Ofend the Key of your Hearts this Morning to Christ, saying, " Lord, take thy choice where to ly; alas, I may fay with the Centurion, I am not worthy that theu shouldst come "under my Roof, my Soul is a ruinous, smoaky and de-"filed Cottage, thou haft not a fit Place with me to "to lay thy Head ; But O thou that didft not difdain to ly in a Manger among beafts, and to be entertained in the House of Simon the Leper, come into "my Soul, repair the House and prepare an Upper-"Room for thy felf. that I may eat the Paffover with "thee: Lord speak the Word, and thy Servants Heart " shall be healed, cleanled and made Holy, fort and " plyable fit for thy Use and Service: Lord, none can " mend my Heart but thou, that made it, I put it into "thy Hands, Lord make it as thou wouldft have it. 2. What is that Frame and Disposition of Soul that we

fould come with to the Communion Table ?

Answer, 1. Come to it, with holy Awe and Reverence of God: Were you going to a Princes Table, you would go to it with some Awe and Concern, and and will you have none when you go to the Table of the great Febovah, who is your Judge, searches the Heart and observes all your Actions: He is a God that is very jealous of his Honour, and will not be mocked, you ought to come to this Table with a holy Dread and Reverence, adoring the Holiness and Justice of God manifested in the Sufferings of Christ: How vehemently did he hate Sin, that he would not pity or spare his dear Son, when he cryed to him, but feeing he had undertaken to pay our Debt and drink our Cup, the least Farthing or Drop he would not abate him: Tho' the Sinner be spared: yet Sin must be punished to the uttermost; our Cautioner paid dearly for it. We ought to adore his Ju-Rice, saying with the Men of Bethsbemesh, I Sam. 6.

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20. Who is able to stand before this Lord God? There is no standing, but at Christ's back, our blessed Cautioner in whom God is well pleased.

2. Come with holy Fear and Jealoufy over your felves, left you be found unwelcome Guefts, and draw down the Guilt of unworthy. Communicating upon your felves; cry, Lord keep me from wounding Christ and my own Soul this Day; let me not betray the Son of God with a Kiss, deliver me from blood guiltiness and from drinking Damnation. O what if I want the wedding Garment, when the King comes in to view the

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3. Come with brokenness of Heart for Sin, the Cause of Christ's Sufferings. Look on your Pride, Passion, Hypocrify, Covetoulness, Malice, Lying, Swearing, &c. as Christ's only Tormentors; behold how they pressed him down in the Garden, till he sweat Blood, see them binding the Cross on Christ's Back, fee them nailing his Hands, piercing his Temples and grieving his Heart: See them buffeting and spitting on him; see them making him Groan, Weep and Roar out his Complaint, My God, my God, cuby hast thou for saken me? It was on us this Tragedy should have been acted: On us these vials of Wrath should have been poured: For be was wounded for our Transgressions, and bruised for our Iniquities, Ifa. 53. 5. O shall we see Christ's Heart streaming Blood and our Eyes not drop Tears? Shall we see him ftretched out and nailed for us, and our Hearts not bleed? Oh! it was my Sins that made the Nails, they drove them in, they thrust in the Spear, yea they killed the Lord of Life, and shall I not mourn? Did you see a Malefactor, that had committed twenty Murders, used like Christ, your Hearts would be concerned: And will you not be affected to behold the innocent Lamb of God so abused by yout Sins? Look on him ye have pierced, and mourn, this Passover must be eaten with bitter Herbs: Sowe in Tears, if you would reap in Joy: A weeping Communicant is a very pleaing Sight to both God and Man: A broken hearted weeping

weeping Sinner, will furte well with a bruifed and bleeding Saviour.

4. Come with burning Love and Affection to Christ: This is a Feast only for the Friends and Levers of Christ, Cant. 5. 1. Without Love ye have nothing to do here : O Believer! is thy Heart cold, when Christ's Love is warm? Will you not recompense Love with Love? Can you behold Christ on a Cross, dying with Love in his Heart, and Smiles in his Looks? Can you fee his bleeding Arms open to embrace you, the Spear reaching his Heart, and his Affections ftreaming out to you in Blood, and that when you were Enemies to him, and Haters of him, and not be ravish'd with his Love? Can you behold his Wounds, or put your Finger into the Print of the Nails, and not be fick of Love, and cry out with Thomas, My Lord, and my God? Can you view him that is the Chief among ten thou fands, yea, among an hundred thousands, and among all the Thousands in Heaven and Earth, and your Hearts not love him? Turn over all Things both in Heaven and Earth, you can find none like him, so excellent in himself, and so well adapted to your Conditions and Circumstances. Paul was a learned Man, and knew many Things, a travelled Man, and had feen and heard many Things, yet when he casts up his Counts of all he had ever feen, heard, or known, he fays, He counts all but Dung and Loss for the Excellency of the Knowledge of Chrift, Phil. 3. 8, 9.

5. Come with much Hunger and Thirst to this full Feast, see that your Appetites be not glutted with the World, for the full Soul loaths the Honey Comb: It is only the Thirsty that are welcome, Revel. 22. 17. Christ fills the Hungry with good Things, when the Desire opens the Heart widest, then he opens his Hand largest to fill it, Psalm 81. 10. O then! Cry, Give me Christ, and deny me what thou wilt, a Crumb of Mercy from thy Table, or else I am gone for ever. Endeavous to say as Isa. 26. The Desire of my Soul is unto thee, and to the Remembrance of thy Name. O that I knew where to find him! When wilt thou come unto me? O for

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further Tokens of his Love, and clear Evidences of my Interest in him. O for the Smiles of his Face, and the Voice of Joy and Gladness: There are many heavenly Dainties here, here are all the Fruits of the Tree of Life, the Comforts of the Spirit, the Influences of his Grace, the Bread and Waters of Life; therefore come with enlarged Appetites, the Spoule cries, Cant. 2. 4. Stay me with Flagons, as if she had said, My Thirst is so great, it is not a Drop, or a little Cup that will quench it, I would have whole Flagons. Fear not to wrong your Neighbours, for there is a River to every one of you: Observe how earnest Christ was to feast with us, Luke 22. 15. With Defire (fays he ) have I defired to eat this Supper with you, tho' he had no need either of you or it: And will not you, whose Needs are fo great, fay, With Defire have I defired to eat this Supper with Christ before I die; It may be my last Communion, O! let me have something to carry my Expence thro' the Wilderness: Let me have something to stand me in flead, when I go thro' the Valley of the Shadow of Death.

6. Come with Humility and Self-denyal, content to be Nothing, that Christ may be All, and willing to submit to any Thing, for a Blink of his Countenance : Be fenfible of your Ill-defervings, and acknowledge a Crumb will be a great Mercy: Be content with the Prodigal and Woman of Canaan, to be taken into Christ's Family, tho it were in the meanest Station and Employment: Let me be the meanest of Christ's Servants. tho' I be never so ill used, or ill respected, I will be thankful, if I be within Christ's Doors, have a Relation to his Family, and can call him Master. Again, come felf-denyedly, renouncing all Confidence in your felf, your Preparations, Humiliations, or Performances: There may be good Graces, and good Duties; but they will be ill Christs, and ill Saviours: Freely own that it is not your own Righteousness that saves you, nor your own Strength that quickens you; but only Christ's Righeousness, and Christ's Strength: Say, Bleffed Fesus, I flee to thee alone, I have no Hope in my felf, nor in any Thing

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Thing besides thee; all my Considence is in the Freeness of thy Love, the Mercy of thy Bowels, the Merit of thy Death, the Worth of thy Blood, the Sufficiency of thy Righ-

teousness, and Power of thy Intercession.

7. Come with Charity and Love to all Men, even to your very Enemies, banish all Malice and Envy, pray for your Enemies, forgive them, wish Well and do Good, both to their Souls and Bodies, according to Christ's Example on the Cross: But especially, bring Love and Assection to God's People, delight in their Fellowship, for they are the excellent Ones of the Earth.

8. Come with honest Designs to seal a Marriage Covenant with Christ: Consent frankly to Christ to be your Prince and Saviour; do not think of halving it with Christ, but be willing to take him intirely upon his own Terms: Be content not only to be faved by him, but to ferve him, live for him, fight for him, and cleave to him all the Days of your Life; refolving that all the Pleasures of Sin, Tentations of Satan, and Allurements of the World; Nay, the Hopes of enjoying ten thouland Worlds; shall never prevail with you to part with Christ. Come refigning your felves, your Hearts, and all you have to Christ; Say, Lord, the I had ten thousand Hearts, and every one of them ten thousand times better than they are, they fould be all thine. Come with strong Vows and Purposes against Sin, that murdered your Saviour; resolve never to harbour it, or make Peace with it; but that you will fight against it to your last Breath, and revenge the Death of Christ on it.

9. Come with Thankfulness and Praise to God for Redeeming Love, and providing such a Saviour for you: Let the high Praises of God be in your Mouths, send up whole Vollies of Praise to your Redeemer, for undertaking your Deliverance: Invite the Angels and all the Creation. to affist you in this Work: Stirr up your Souls and all that is within you to bless his holy Name, your Souls (like Mary) should magnify the Lord, and your Spirits rejoice in God your Saviour; Your Hearts should ascend, like Manoah's Angel, in the Smoak of

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Thanksgiving and Praise. Say, Lord, what shall I render to thee for all thou hast done and suffened for me! Lord. what am I, that thou should part with thy Glory: Yea, with thy Blood, and with thy Life, for such a Wretch as me? I am asbamed that I can love and praise thee no more: Oh! my Heart is cold, my Tongue is flow: Let Heaven and Earth, Angels and Men, join and extol his free Grace and wondrous Love: Let all the World ring

with his Praise.

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10. Come with Hope and Expectation, depending on God's Promise, and Christ's Merits: You ought greedily to look to Christ, expecting something from him, as the poor Cripple did from Peter and John, Acts 3. 4, 5. Peter faid, Look on us, and he gave heed to them, expecting to receive something from them: We ordinarly receive little, because we expect little; God's Mercy is upon us, according as we hope in him, Plalm 33. ult. O.! Raise your Desires and Expectations, for you come to a merciful and liberal God, that will not let the Expectation of his poor Creatures perish, Psalm 9. 18. The Needy shall not always be forgotten, the Expectation of the Poor shall not perish for ever.

Objection, Alas! I am a poor weak heartless Creature,

I have little Ground to hope.

Answer, You have God's Call and Promise to encourage you; groan under your Deadness, and use the Means, aim honeffly at your Duty, and look to God for accomplishing his Promise: Do as the Israelites did in the Wildernels, Numb. 21. 16, 17, 18. God had called them to the Place, where he promifed them Water, which was very much valued in that dry Defert: Well, did they fit still idly, waiting till the Water should spring? No, the Nobles put to their Staves, and digged in Expectation of God's fulfilling his Promife. and fung, Spring up O Well, &c. Make an honest Mint, look up with Hope, and cry for the springing of the Well. Come bring all your empty Vessels to the Fountain, in expectation of a Fill: Do as the poor Widow, 2 Kings 4. bring not a few, for I am fure the Vessels will fail, before the Oyle fail. Plead with

God for the accomplishing of his Word: Say, Lord. the' we cannot fay, Pour Water on us, for we are thirfty, yet we can plead, Pour Floods on us, for we are dry Ground: Lord make us as Hungry as we are Empty, and Thirsty as we are Dry: Lord, if thou deal with us according to our Sense of Need, we wilt get little : But, Lord. we plead, thou will deal with us according to our real Need, and thy royal Bounty, and then we will be right

enough.

O poor Soul! Art thou longing for the fpringing of the Well, faying, O that I knew what Part of this Valley of Bacca, the Well would spring, what Ordinance, what Duty would be the Mean; there I would wait and ly, there I would dig and cry: One Gush of these living Streams would fatisfy my longing Soul : Poor Soul, thou shalt not die for want, you have the Word of a King for it, Ifa. 41. 17, 18. When the Poor and Needy feek Water, and there is none, and their Tongue faileth for Thirft, I the Lord will bear them, I the God of Ifrael will not for sake them. I will open Rivers in high Places, and Fountains in the midft of the Valleys: I will make the Wilderness a Pool of Water, and the dry Land Springs of Water.

IV. After you have this Morning meditated, dealt with your Hearts, wrestled with God, read his Word, and performed Family Worship, with Faith and Fervency fuitable to this folemn Occasion, you ought timeously to repair to the Church against the solemn Worship begin. Let your Hearts be breathing forth many heavenly Ejaculations by the Way, such as that Pfalm 43. 3, 4. Send out thy Light and thy Truth: Let them lead me, and bring me to thy holy Hill, and to thy Tabernacles. Then will I go unto the Altar of God, unto God my exceeding Foy. O! It were a pleasant Frame this Morning, to be going with foy to draw Water out of the Wells of Salvation. Let us be very thankful, that the Waters of Life do flow so pleasantly and plentifully to us, betwixt the Banks of Gospel Ordinances: God that has not made the barren Wilderness our Dwelling: But let us think, as we go, That as God rained

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rained down Manna from Heaven on his People, so he rained down Fire and Brimstone on Sodom and Gomorrha. This serves to teach us to rejoice so in the Mercies which God rains down upon us in the Sacrament, as to fear his Judgements, in case they be abused.

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As it was a Part of your fecret Work this Morning. to plead earnestly with God to direct his Messengers to speak suitably to your Case, so you ought by the Way, to be fending up Ejaculations for this End; and frequently to be crying, Awake O North Wind, and come thou South, blow, &c. ( The Minister's Words will be but as Wind, and a beating of the Air, unless the Wind of the Spirit blow ) O Spirit of God, come influence my Heart this Day; I dare not go to the Table without thy Presence: Lord stand not this Day behind the Wall. for there cannot be a sadder Sight in the World, than a poor hard bearted Communicant, with God's Back turned on bim. If thy Presence go not with me, carry me not up hence. ---- O Lord, it is Time for thee to work, I never flood more in need of thy Presence, than at this Time: It is my Errand to meet with thee at thy Table, Lord fend me not away with a fore Heart : A Communion Day without Communion with Christ, will never satisfy my Soul.

Plead with God, O young Communicant, That this may be the Day of your Acquaintance with Christ, even the Day of your Espousals, and a Day to be had in everlasting Remembrance. And indeed, if you enter this Day into the Bond of the Covenant, it will be a very memorable Day: God will bless the Memory of this Day, for he will gain a Son: Jesus Christ will write

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this Day in his Calendar, for he will gain a Brother: The Holy Ghost will rejoice, for he will gain a Temple: Angels and Saints will be glad, for they will gain a fellow Servant: And you especially may rejoice with exceeding great foy, for you will gain an eternal Inheritance.

I shall not enlarge further, but referr you to the Direction already given in the first Part, concerning your Entrance into the Church this Day, and Behavi-

our in Time of Sermon.

## DIRECTIONS.

Concerning your Carriage at the Time of receiving the Sacrament.

TTHEN the Time is come, or near, that you are to go to this holy Table; Confider, that this is the most solemn and august Ordinance under Heaven, and requires the most profound Awe and Reyerence from you: The Place is holy, the Table is holy, the Bread and Cup is holy; and God is terrible from his boly Places: Who is able to stand before this holy Lord God? Your Danger is great, if you make a rash Approach, and seek him not after due Order: The least wrong Look, or wrong Touch at this Time, is Criminal, and may cost you your eternal Salvation: It may provoke the Lord to make a fearful and visible Breach among you, as he did upon Uzzah and the Men of Beth shemesh: For the nearer to God's Altar you come, the Fire of his Jealousie burns the more vehemently: Labour then to go to this Table with holy Fear and Trembling, for as Communion-Love is the sweetest, so Communion-Wrath is the sorest: Heavy Judgements both Spiritual, Temporal and Eternal, hang over the unworthy Communicant's Head. If you would prevent these, adventure to this Table with holy Fear and Dread; For, if the Woman with the bloody Issue, feared so much, to touch the Hem of Christ's Garment, Mark 5. How much more ought you to fear to touch the Symbols of his Body and Blood, to put your

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Hand into his Wounds, and feel the Print of the Nails? If such a holy Man as John the Baptist thought himfelf unworthy to bear Christ's Shoes, How much more are vile Sinners like you, unworthy to touch and feed upon his broken Body and shed Blood. Let your Souls then be humble as the Dust when you approach, in a deep Sense of your great Unworthiness, former Guilt, and Breach of former Vows made at this Table; For, to such humble Souls God has promised to look in Mercy, Isa. 66. 2.

II. When you are going to the Table, labour to flir up your Souls, and all your Faculties and Affections, excite all your Graces and Defires to attend Christ. O! See that your Souls be lively, and your Hearts fix'd, when you are about to draw near and feal a Marriage Covenant with Christ. You have great Need to look to your Hearts and Frames at this Time, a dead Heart, or an ill Frame now, is very unsuitable, it is like the dead Flie in the Box of Qintment, it will be fair to spoil your Communicating: For God's Sake,

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Objection, 1. Oh! (fays one) my Heart is in a lifeless and stupid Frame, even at a dead Stand, and thinks

neither of Good nor Ill; What shall I do with it?

Answer, 1. Dispatch presently a swift Messenger to Heaven, an earnest Ejaculation and Prayer, to call for the Help of God's Spirit, as Cant. 4. 16. Intreat him to breath on your dry Bones with a fresh Gale, and take a Coal from his own Altar to inflame your Affections.

2. Call on your Hearts to awake to a lively Frame; It is a Mistake of Christians to think, they are only to call upon God, you must also call upon your selves, and rouse up your selves, as Psalm 57. 8. Awake up my Glory, &c. Stir up your selves, and all that is within you, according to Psalm 103. 1. Speak to your Hearts, and expostulate with them: Say, Oh my drouzie blockish Heart, Art thou not askamed to think so coldly of thy bleeding Saviour? Is his Heart so warm, and

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thine fo cold? Doth a dead Heart become the Service

of a living God?

Objection 2. Oh! (faith another) my Heart is a roving wandring Heart, I cannot get it stayed a Moment upon one Subject: It presently gets away, and bunts Vanities: O! What shall I do with the Levity and Excursions of it?

Answer 1. Labour now to over-awe your Hearts with the deep Apprehension of God's Presence and All-seeing

Eye: God noticeth you more now than ever.

2. Chide and check your Heart for its vain Excursions: Say, Did I come here to think of any Thing but of Christ and Heaven? Is this a Place for thinking on worldly Toys? Is this the Way to shew forth my Saviour's Death, which is my Business here? What? cannot I watch with Christ one Hour? How then will I behold and contemplate him for ever?

Obection 3. Tho' I am come this length in Obedience to a dying Saviour's Command, yet I fear to go forward, for I doubt my Right, I cannot say that I am in Covenant with God, or that I have Faith, and an Interest in Christ, or

that his Body was broken for me.

Answer, O discouraged Sonl, the you have not the Faith of Assurance, yet see if you can get the Faith of . Adherence: Tho' you cannot fay that ever you took hold of Christ or the Covenant before, yet try if you can get a Grip of Christ now; you are much nearer to him now than at other Times: Make an Endeavour, fir up your Souls and go to Christ with all the Faith you can win at, faying with that poor Man, Lord, I believe, kelp thou my unbelief. If you cannot apply Christ to your felves, will you apply your felves to Christ: If you cannot say Christ is your Saviour and hiding Place, will you run like a Malefactor to him for Refuge, and try if he will now shelter you in his Wounds; when they are fo wide opened in the Sacrament: He noticeth any poor Sinner that is engaging his Heart to approach unto God.

Again, the you cannot say that Christ is yours, and you are in Covenant with him; Yet, are you not willing

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345 willing to be his, and to give up your felf to him? The Covenant indeed is mutual, Cant. 2. 16. My Beloved is mine, and I am bis; But, if you cannot claim to one Part of it, try if you can grip to another: Is it your Language, tho' I cannot fay He is mine, yet, I am resolved to be bis, and to give up my self to him: That is well faid, poor Soul, for you must first consent to be his, before you know that he is yours: You must be resolute in your Covenanting with Christ, when you are driven from one Horn of the Altar, hold fast by another: Flee now to Christ faying, Lord, tho' I cannot fay, Thou art mine, yet I can fay, Lord, I am content and resolved to be thine, wholly thine, only thine, and everlastingly thine. David could not always say, God is mine, but when he cannot fay that, he cries, I am thine, Lord fave thou me, Pfalm 119. 94. Here one that belongs to thee, and has furrendred himself to thee, Lord suffer not one of thine to perish.

Objection, Alas! I cannot fay to God, I am thine, I

fear he will not accept of me, or own me for his.

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Answer, Tho' you cannot say, I am thine, by God's Acceptance, yet can you not fay, Lord I ame thine by my own Resignation, I do devote and give up my self wholly unto thee. I will not be the Devils the Worlds, or Lufts; I will not be my own, but I will be thine; I am thine, fave thou me: Go to him with that plea, the Campani came to the Romans with, after they had refused to help them as Neighbours and allies against the Grecians, who were diffresting them fore, and that because the Romans and the Grecians were in Friendship together at the time. The Campani went and gave up their whole Country in Vasfallage to the Romans, faying, If you will not belp us as our Allies, belp us as your Vassals and Subjects, as we are content to be, we are sure you will not let your Tributaries perish: And indeed this Argument prevailed with them, and so will it with God, if you go to him with an importunate Faith, and fasten your felf upon him, plead, Lord, if thou wilt not love me as a Friend, yet pity me as thy poor Subject; I resolve to be thine, and if I perish, one must perish, that desires ( 346 )

to be thine, Lord, whether thou accept of me or not, I give up my felf to thy Use and Service. Art thou come this length, poor Soul, fear not, thou shalt not perish Christ is as willing to be thine, as thou art to be his: Come forward and take the Seal of the Covenant, and make a new surrender of your self to Christ, and it may be, he will be made known to you in the breaking of Bread.

III. When this holy Feast comes to be celebrated, fee that your Souls be rightly imployed, and your Graces fuitably exercised: Study to have your Meditations and Ejaculations suitable to what you see or

hear.

When you are coming to this Holy Table, and perhaps may be put to stand a little by it, by reason of the throng, before you get access: Think on what Moses said to the Israelites while standing at the Red Sea, Exod. 14. 13. Stand still (saith he) and see the Salvation of the Lord, which he will shew to you to Day. In like manner you are standing by the Red Sea of the Blood of Christ; stand still and wonder at the glorious Salvation, he is shewing to you this Day.

Or you may think with your felf, that you hear Christ the Captain of your Salvation now crying as did Jehu, 2 Kings 9. 2. Who is on my side? Who? Well, if you will now appear or declare for Christ, then you must throw your Lusts like Jezabel, out of the Win-

dow to be dasht in pieces.

When you fee the Communicants fet about Christ's Table, you may think on that Word, Pfal. 128. 3. where God promifeth to the righteous Man, That his Wife should be as a fruitful Vine, by the sides of his House, and his Children as Olive Plants round about his Table. Behold this promise made out to Christ, God's righteous Servant; the Church, Christ's Spouse, is a fruitful Vine, and hath born him many Children; would to God these may be Christ's Children by Adoption, as well as they are the Churche's by Profession: May it be said of them, That this and that Man was born of her, O how pleasant a sight is it to see Christ's Children

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dren fet as Olive Plants round about his Table; yea, and to fee Christ himself setting them there? Surely if he set them, he will serve them also; they shall not go away with any Complaint of him; Christ is no niggard to his Children, he is neither hard hearted; nor hard handed; if his Children seek Bread he will not give them a Stone.

Question, How shall I know if I be one of Christ's

Children that will thus be entertained by Chrift?

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Answer, Are you a Plant of his right Hands planting? Are you transplanted from Natures Garden? Have you Childrens Frames and Dispositions? Have you filial Fear and Reverence to God? Have you filial Love and Affection to Christ? Have you Childrens Appetites for your Food, and do you defire to be much about your Father's Hand? Then these are good Signs, you are welcome to your Father's Table. When you see the Elements of Bread and Wine fet upon the Table, think on Christ's Goodness and Condescention, in appointing these outward Signs to confirm our Faith and excite our Affections; they are no coftly things, Christ would not be burdensome to his People with any of his Ordinances. Think, how fitly they represent the Body and Blood of our Redeemer; Bread ere it be fit to Nourish us, must be first sowen and die in the Earth, then it must be threshen, ground in the Mill, baken in the Oven, broken and eaten; so Christ that he might be a fit Saviour to us, was content to Die, and be bruised for our Sins, and icorched in the Oven of his Fathers Wrath. Bread is the most necessary thing in the World, it strengthens Mans Heart, it is the Staff that upholds his Life: So Christ is the Mercy of Mercies, the most useful and necessary Blessing to our starving

Wine, ere it be fit for our Use, must be squeezed out of the Grape, and this must be troden and bruised in the Wine-press: So Christ was crusher in the Wine-press of his Fathers Wrath, till the blest Juice of his Body, his Precious Blood did gush out in

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abundance for the Redemption of our Souls. No. Liquor fo fit as Wine for cheering the fainting Spirits. Pfal, 104. 15. fo there is nothing can refresh the

drooping Soul fo much as the Blood of Christ.

Tho' Bread and Wine be common Things of themfelves, yet they are highly valuable in respect of their Significancy and Ends: A little Wax ( tho' in it felf of small value ) yet when affixed to a Charter, it ferves to confirm our Right and Title to a great Inheritance: So these Elements when consecrated and given to us by Christ's Ambassadors, are to us a Seal of God's Covenant, and confirm our Title to Christ's Purchase.

When we fee the Minister Take the Bread, think how God did chuse and take Christ from among Men to be our Mediator, and a Sacrifice for our Sins.

When the Minister Sets apart, blesses and consecrates the Bread, think how God fet apart and fent his Son, sanctified and furnisht with all Gifts and

Graces needful for his mediatory Office.

When you fee the confecrated Bread and Wine exposed to open view, think how God in his infinite Mercy bath fet forth Fefus Christ as a Propitiation thro' Faith in his Blood, Rom. 3. 25. Behold how evidently Christ crucified is set forth before your Eyes, Behold the Lamb opening the Seals, the Seal of God's Covenant, the Seal of God's Treasures, the Seal of the Fountain of Life, and the Seal of Heaven's Gates, all which were shut before, till Christ came to open them. Suppose now you hear that Voice, Rev. 6. Come and see, open the Eyes of Faith and see a great Sight: What is to be feen here? You may, O Communicant, fee here the heinous Nature of Sin, the Severity of divine Justice, the Misery of the Damned, the deservings of Believers: You may see the Devil conquered, Justice satisfyed, a Flame of Love kindled in Christ's Heart that many Waters could not quench; You may fee the Clefts of the Rock opened, and a Sanctuary found out : You may see the preciousness of Souls, the Price of Pardon and the worth of Heaven. When

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When you see the Elements, you have cause to bless God and rejoice at the fight of this precious Sign and Seal of God's Covenant of Grace and Salvation: We should rejoice to see the Rain-Bow in the Clouds, a sign of God's Covenant and Promise to secure the World against a destroying Deluge: Much more should we joy to see the Sign of God's confirming his Covenant with Believers, securing them against the overslowing of God's Wrath: If it still rained, and never a Rain-Bow appeared, we might have reason to fear: So if we never saw this Ordinance and Seal of God's Covenant, we might suspect Danger; But, O Believer, you see, God is faithful and willing to keep Covenant, there is the Rain-Bow appearing; a pleafant sight to a guilty Sinner!

When you see the Minister tay his Hand on the Bread, lift up your Soul and Pray, That God may lay his Hand on your diseased Soul, that all your Distempers may depart from you: Lord, lay hold on my Soul as the Angel did upon Lot, save me from the Flames of Wrath, cause me to escape out of Sodom, into the Mount of God,

and Clefts of the Rock, that I perish not.

When you fee the Bread broken, think on the breaking and tormenting of Christ's Body, and the bruifing of his Soul for our Sins; he fuffered a double Death, one in his Soul, and another in Body; he fuffered much from Men and Devils, but all that was nothing to what he fuffered from his Father; for when Men were wounding his Body the Father's Hand bruised his Soul, made a thousand Wounds therein, and poured in a whole Ocean of Wrath upon him: He brake him with Breach upon Breach, and overwhelmed him with one Wave of Vengeance upon the back of another, till all his Billows went. over him: This was a fad time to our Saviour, yet all these Floods could not drown his Love to us, nor make him quite the Grip he had taken of us, but come of him what will, his poor People must not perish; His Love to them flamed highest, when his Sufferings were greatest. You

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You should at this time, desire to be in the same Frame, as if you had been at Golgotha standing at the foot of the Cross, and had seen the Blood trickling down, and heard all the dying Groans of the Lamb of God. O shall we see the blessed Son of God, the brightness of his Father's Glory, with his Eyes dim, his Cheeks wan, his Face pale, his Head bowing, his Heart fainting, his Side bleeding, his Wounds open to shelter us, and his Love streaming forth in Blood to us: I say, shall we see all this and our Affections not raised, our Love not kindled, and our Hearts not concerned? O what a monstrous thing will it be to see our Affections and Graces at the lowest Ebb, when there is a high Stream-Tide of the Love and Blood of

our Lord Jesus Christ flowing toward us.

Take a view of Jesus on the Cross, breathing forth Love to us, when he was breathing forth his last: Let us look straightly and stedfastly to him, as he did to us. Many write that he was crucified with his Face toward the West: The Fews did it out of despight, as reckoning him unworthy to look on the Temple and holy City that flood on the East-side of Mount Calvary. But he had a gracious Meaning and Defign to us thereby, and now was that Word remarkably fulfilled, His Eyes behold the Nations; for now his Eyes looked to us Gentiles, when he was upon the Cross; and O it was an Eye of Love and Pity he cast then upon us: And shall not this encourage us to lift up an Eye of Faith to him upon the Cross for Healing and Salvation, especially seeing he calls us to do it, Isa. 45. 22. Look unto me and be ye saved, all the ends of the Earth: And it is to be observed, that Christ in this Call hath a special Eye to us in Scotland, who were then Gentiles, and are likewise among the Ends of the Earth. O shall we in this Land and Corner of the World have fuch a loving Invitation to look to a crucified Saviour for Mercy and will we neglect it? Behold his Arms stretched out to embrace you, and will you not defire to flee into them? Behold him bowing his Head on the Cross to take a view of your Wounds, Wounds hold his you into Redeem both for

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Wounds, and whilper Comfort into your Ears: Behold him opening a Window into his Side to take you into his Heart, and pouring out Blood thence to Redeem you, and Water to cleanse you, a Fountain both for your Justification and Sanctification.

Again, when you see the Bread broken, look to Christ's Wounds as an open City of Refuge for thy Soul that is purfued by Justice to take Sanctuary in, his Wounds are laid open that you may fee into his bleeding Heart, and fee his yerning Bowles of Mercy, and hear them founding towards you, an Object of Pity and Spectacle of Milery, Poor shelterless Soul, quite all other Shelters and the to the Clefts of the Rock here opened, faying, This is my Reft, and bere I will stay.

Pray at this time, Lord, may my bard Heart be broken and melted, that I may in some measure he conformed to my broken Saviour. Or, Lord break the united Forces of my Sins, and scatter them by thy mighty Arm.

When you fee the Minister offering the Bread to the Communicants, and hear him faying, Take ye, Eat ye, &c, think how freely God offers his Son, and Christ offers himself to be ours; Think how you see him at the head of the Table, making offer of himself to you, faying, Take me and the whole purchase of my Blood, take my fealed Testament and all the Legacies in it; take a sealed Pardon of all your Sins, and a sealed

Right to eternal Life.

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When you receive the Bread into your Hand, fee that you stretch forth the Hand of Faith to receive and embrace Christ crucified, as your bleeding high Priest, to make Attonement for you; fay, with your Heart, Content Lord, even so I take thee, and seal a Covenant with thee, I class about thee as mine, I believe, Lord help my unbelief. If Christ be not received by Faith in this Ordinance, there is nothing done, but what is ill. O will you come to this Table and receive the Bread of the Lord, and not receive the Bread, the Lord? it will be fad, it will be bitter at Death or Judgment; when you come to die, you will cry, Lord receive my

Soul : Well, may not Christ answer you, I will just receive your Soul as you received my Body in the Sacrament, when you was entreated, and that was not at all. O then confider what Christ has done for you, and the abfolute Necessity you stand in of him, and receive him into your Souls. O will ye accept of a bruifed Lord, a bruifed Friend, when he is knocking with the Cross on his Back, the Nails in his Hands and Spear in his Side : Can you find in your Hearts to hold him at the Door in this Posture? Will you not open your Hearts to him, who opened his Side to you? When you were making use of this Bread, praise and magnify God for providing this heavenly Manna, to keep your Soul from periffing: Bless him for this Feast and feed on it, that you may live: Apply Christ and his Benefits for the nourishing your Souls and strengthning your Graces: Bless him for this noble Contrivance and Undertaking. Rejoice in Christ that hath found out a way by his Death to reconcile an angry God to you, and procure you Access to his Table that you may Feast with him. With what Joy and Thankfulnels did the Ifraelites go forth to gather Manna, that Bread which God sent them from Heaven? But O here is better Manna come from Heaven, will ye not be thankful for it, and run with Defire to get it? The Ifraelit's Manna could not give Life to the Dead; but here is Manna that can restore and preserve Life both, yea give everlafting Life to both Soul and Body.

The Ifraelite's Manna fell not on the Sabbath, and they

might not go to gather it that Day : But bleffed be

God, this Manna falls every Day, and double on the

Sabbath, and welcome are ye to gather it this Day, for Christ now rains it in greater plenty, and calls you

to be more diligent in gathering it, than on other

Days: His Table is well furnished with Manna this Day, O feed and refresh your Souls well, before you

leave it, and strive to preserve the Relish of it when you are gone. Cry now with these, 70. 6. 34. Lord

evermore give us this Bread: This Bread both fatisfies

th oul, and creates an Appetite; O for a perpetual

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Hunger for it? It is the same Bread, the glorified Saints do feed on for evermore, they never loath it nor weary of it, as the *Graelites* did with their Manna: It is but a small Crumb, O Communicants, you get of it here, to that evernal Keast provided above.

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it here, to that eternal Feast provided above. Again, Bread in Scripture is called, The Staff of Bread; O this is the true Staff of Bread, here Bread, if eaten by Faith, that will prove a Staff to support you, a Staff to defend you, a Staff to beat your Enemies, and put all your Lufts to flight; this is a Staff that will enable you to run in God's Ways, and fight the Armies of the Aliens --- That is a strange Dream that one of the Midianitish Host had, when Gideon was coming upon them, Judg. 7. 13. Behold a Cake of Barley Bread, came tumbling into the Hoft of Midian and smote a Tent, &c. Strange! a piece of Bread, overturned a Tent. Lo! that Dream is interpret in this Sacrament; here a piece of Bread, O Communicant, if eaten by Faith, that will tumble into the Hoft of Satan and thy Lufts (thefe Midianites which have long vexed you with their Wiles ) firike down their Tents and put them all to flight: Surely a view here, by Faith of Christ's Body pierced and nailed by Sin, will turn a Believers Heart against Sin, as the most hateful thing in the World: Let Sin flatter as it will. he will never forget what it hath done to his dear This is both quickning and killing Bread. for as it is Life to your Souls, fo it is Poison to your

When you see the Wine poured out, think how freely and willingly Christ suffered for you; he poured out his Blood as freely as the Wine is poured out to you, yea it is said, Isa. 53. 12. He poured out his Soul unto Death, as freely as we pour Water out of a Vessel: He had freely emptied his Veins in the Garden and on the Cross; every Pore became an Eye to weep Blood for your sakes; he is wounded over all, that his Blood may run the more plentifully and freely, and when he hath no more Blood to pour out, he next pours out his Soul for you, and would you have an nore

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from your loving Saviour? O did he pour out his Soul unto Death, and will you not pour out your

Souls into his Bosome?

Again, when you see it, by Faith, behold the Wells of Salvation now opened, the Stone rolled away, and the Fountain of the Water of Life, running freely and following poor Sinnners, O run not away from it, but turn, drink and live for evermore: O shall the Fountain of Life be opened, and the Mouths of your Souls fast shut? Can you see Christ's Blood running and not desire to be bathed with it? Hast thou blind Eyes or lame Feet, weak Hands or feeble Knees, a cold or hard Heart, a fear'd or doubting Soul? Here a Cure for all thy Diseases: Thou art now at the side of the Pool, just at the healing Waters, one step will bring you to them, Look to Christ for Strength, stir up your Souls, step in, Drink, Bath and be made whole for ever.

When you drink the Cup, remember the precious Blood of Christ, eye it by Faith, plead it with God, and apply it to your Souls: Thirstily drink it, by the Mouth of Faith, say, I am an unrighteous Creature, but here is justifying Blood, my Heart is polluted, but here santifying Blood; my Soul is wounded, but here is healing Blood; my Lusts are strong and lively, but here is mortifying Blood; my Heart is very dead, but here is quickning Blood; my Heart is very dead, but here is quickning Blood; it is very hard, but here is softning Blood; O shall not a drop of this Blood light on my hard Heart; O let me not miss a Cure, when the Balm of Gilead is among my Hands: This Blood has healed Thousands, and shall my Plagues continue? Lord may that innocent Blood that dropt from thy Hands and thy Side, was away all the Spots and Stains of my guilty Soul.

As you find the Wine warm on your cold Stomach, fo let the Love and Blood of Christ warm your cold Heart and Affections with vehement Love and Desire to him. Shall Christ's Heart be hot as Fire to you, and will yours be cold as Ice to him? Can you feel his warm and bleeding Heart and not cry out with Thomas, My Lord and my God? How shall I express

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my Love to my loving and lovely Jesus, who loved me and gave himself for me? How dearly, Lord, haft thou purchased my Love, unworthy as it is? What hath the World or Sin to do with that which Christ has bought so dear? O for a Heart ready to burst with Love to him that is only worthy to be the Object of it: O for a live Coal from God's Altar to kindle the Flame, that many Waters might not quench? Worse am I than a Beast, if I be not ravisht with Christ's matchless Love.

When you see the Elements divided and distributed among the Communicants, believe it, that Christ is really, tho' invisibly dealing forth the Effects and Benefits of his Death and Sufferings to the worthy

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When you see both the Bread and the Wine given, think that God is offering and giving Christ, and all Christ unto us; and we must be willing to take Christ and all that is in him, all his Benefits, all his Offices, all his Laws, and all his Cross he thinks fit to lay on us.

When the Bread and Wine are offered to you, and you hear Christ saying Take, Eat, Drink, O then cast open all the Doors and Gates of your Soul, that the King of Glory may enter in, say, Come in thou bleffed of wherefore standest thou without. As I rethe Lord, ceive the Bread of the Lord into my Mouth, let me receive the Bread, the Lord into my Soul. Lord, it was my Errand to receive thee into my Heart, let me not go without thee. Stir up Faith mightily to receive Christ and all his Benefits. Stretch out Faith's Arms as far and wide as you may, to welcome, embrace and clasp about your Saviour, and fay, My Beloved is mine, and Now may the Marriage be fealed and I am his: ratifyed; and the Knot cast which shall never be looled again: And happy, happy for ever is my Choise, Rich is my Portion, my Soul is made up to all Eternity.

When you are eating and drinking the Bread and Wine, let your Soul be busie making close and par-

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256 ) ticular Application by Faith, of Christ and all his Benefits, according to your various Necessities. And consider, that as by eating and drinking, your Food incorporates with your Bodies and turns one with you, so Christ by Faith is mystically united to you, and you are made one with Christ, as the broken Bread enters into your Body and becomes yours by feeding upon it, so you are to believe, that as truly Christ's broken Body and the purchase of his Blood are applyed to you for curing and faving your Soul, and that all his Merits and Graces are yours by Faith; This is my Body that was broken for you. Again, as eating and drinking of proper Food is very pleasant to our Bodies; so we ought to take great Satisfaction and Complacency in partaking of Christ and his Benefits. Let us fatiate our felves; in tafting of his Goodness and feafting on his heavenly Dainties. And as by our earthly Food, our Bodies are strengthned for Labour, fo by this spiritual Food, our Souls and our Graces are nourished and strengthned for the Duties of Religion.

Again, you are to look upon these sacramental Actions, as a mutual giving and taking Seasin and Infestment betwixt Christ and your Souls; hereby you get Infestment of a crucified Christ, his great Purchase and glorious Inheritance: And hereby Christ takes Infestment of your Soul and Body, to be his Children, his Heirs, his Servants and Souldiers, to obey him and fight for him, while you live. You are hereby consecrate to be Temples for his Service and Residence; beware of defiling the Temple of the Lord, suffer not a Herd of swinish Lusts to enter therein, less God ab-

hor you and cast you off for ever.

When you hear these Words of the Institution, This Cup is the New Testament in my Blood, this do in Remembrance of me. Consider why it is called a Testament, because in this Ordinance, we have Christ's Testament and Latter-Will sealed, wherein he leaves many a rich Legacy to his poor Friends; and here he gives a fealed

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fealed Copy of his Testament into every one of their Hands.

Question, What are the Legacies be leaves?

Pardon, Peace, Wildom, Righteoulnels Sanctification, Redemption, Grace and Glory.

Question, But how shall I know if I have any Interest

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Answer, Are you one of Christ's poor Relations, can you claim any Sibnels to him by Faith and Regeneration? Then your Name is in Christ's Testament.

Question, But how shall I be sure that the Testament

is in force and will be execute?

Answer, It is become of Force by the Death of the Testator, who dyed and left his Testament in the Hands of the blelled Spirit to be Executor of it, and to apply it to those, the Testator appointed : Yea, ( blefed be God) the Testator is risen again, and lives to fee the Execution of it himself likewise.

Question, But will I get all Christ's Purchase and

Legacies just now?

Answer, You shall be Infest, and have your Right fecured to all this great Estate, left by Christ's Will to you; and out of it you shall have a present Maintenance, till the time appointed come, when you shall enter into the full Possession of the Inheritance; are but Minors yet, and not fit to be entrusted with it, but it is secured in good Hands for you, till you come to full Age. In the mean time you hear the dying Testator, leaves a Charge upon you to do this. in Remembrance of him, think on him and his Love to you, think what he has contrived, what he has promiled, what he has done, what he is fill doing, and what he is about to do for you: Remember him who remembred you in your lowest Estate, and is still remembring you: Remember him that is coming again quickly in the Clouds, to meet you, take you home to his Palace, and put you in Possession of all. He commands you to shew his Death til he come again. 7 3

When

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When you hear of his coming again, consider what a glorious Coming and glad Meeting that will be: O Believer, you now see Christ only thro' these Elements by an Eye of Faith, but then you shall see him by an Eye of immediate Vision, you shall see him even as be is; and O how mightily surprized will you be at the Sight; you will say as the Queen of Sheba said of Solomon, the half was not told me, concerning his Glory, when I was in my own Country; but behold a

greater than Solomon is here.

Before you rise from the Table, you may think on Elijah's Cake baken on the Coals, and his Cruife of Water, in the strength of which Meat he went fourty Days and forty Nights till he came to Horeb, the Mount of God, 1 King. 19. 6. 8. Think how much more substantial, durable and nourishing the Food is that thou haft been partaking of, and bless God for it. Elijab is twice there wakned to take a double Meal; and so ought you to rouse up and provoke your spiritual Appetite to take another Morfel e're you go; you should feed plentifully at Christ's Table, it is a virtue to be a holy Glutton at this Feast: You know not if ever you get another Feast like this till you come to the Mount of God above; this may be your last Communion here, and the last time you shall drink of the Ftuit of the Vine in this manner, take a large fill to strengthen your Soul for your Journey, you know not what Blafts and Storms may blow by the way: You have a Siege to hold out, take in Provifions here, you have a Voyage to go, fee that you Victual your Ship: Death will try and put all your Graces to it. The wifest Virgins have no Grace to spare at the coming of the Bridegroom: What Storms of Temptations and Difficulties do many poor Saints meet with on a Death-bed? It is with much ado they put fafe into the Harbour at last, O then gather Manna, while it is falling, for your gathering time may be short.

Consider that while you are at the Table, you are near Christ your Physician, therefore be sensible of

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your Maladies, look up to him with your Finger on your Wound or Sore: This should be a Time of putting up your Requests, for you come to Christ in a good Day: It should be a Time of making Vows

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in Christ's strength, against all your former Sins and Lusts; and you should go away leaning on your covenanted Redeemer, with Love in your Heart, and the high Praises of God in your Mouths.

DIRECTIONS Concerning your Carriage after you have been at the Lord's Table.

Hen you come from the Lord's Table, you must look well to your selves, that you lose not what you have wrought, for the Devil is going about to rob you of what you have got. As it was your Duty to watch over your Hearts, Tongues and Carriage in coming to the Lord's Table, so you are bound to use the same Care and Diligence in going from it.

Question, What is that Frame and Disposition of Soul

that we should have in going from the Lord's Table? Answer 1. Go from it in a wondring and admiring Frame, wonder at the Goodness and Condescension of God to you, who are by Nature mean as Worms, vile as the Mire, and black as Hell, that he should honour you to Feaft with himself, and give you Angels Food, that you who deserved to be sent to Hell with Devils, should be set at the Table with his Children. How did Mephibe heth admire David's Kindness, when he said to him, 2 Sam. 9. 7. Thou shalt eat Bread at my Table continually: What is thy Servant ( fays he v. S. ) that thou shouldst look upon such a dead Dog as I am, much more cause have we to say so, and wonder that such Creatures should be set at the Table of the great God; it should be our great Question, Psal. 116. 12. What shall I render to the Lord, I that have forfeited all Mercies, I that deserved to be fed with Wormwood, and to have the Water of Gall to drink, according to Fer. 9. 15. yet behold the Lord is pleafed to give me the Flesh of his Son to be my Meat, and 24

360 his Blood to be my Drink; O what unparalelled Goodness is this? Had Christ-dealt with us according to our deservings, he might have said as in Zech. II. 9. I will not feed you, that that dieth, let it die, and that that is to be cut off, let it be cut off : But O how tender are his Bowels? He is that heavenly Pelican, who before his young Ones starve, he will feed them with

his own Blood.

II. Go away in a thankful and praising Frame; a Sabbath-day should be a Day of Praile, but more especially a Sacrament Day. This is an Ordinance defigned for Thanksgiving, and therefore is called the Encharift. This is a Day wherein we should bless God in the Congregations, even the Lord, from the fountain of Hrael, Pfal. 68. 26. Be stirring up your Souls to this Duty, with the Pfalmift, Pfal 103. 1, 2, 3. Join with the Angels this Day in their Song, Luk. 2. 14. Glory to God in the Highest, and on Earth Peace and good Will towards Men: And with John, Rev. 1. 5. Unto him that loved us; and washed us from our Sins in his own Blood, &c. And in the mean time remember, that you only begin this Work of finging Praife, for, Etermity will not end it; endless Eternity will be short enough for this Work of Praise. Be aiming much at this Work while here, that you be not Strangers to it hereafter; refolve with David to be constant in it, Pfal. 145. 2. Every Day will I blefs thee, and I will praise thy Name for ever, and ever, q. d. I'll do it every Day, in hopes that I will fpend a whole Eternity in it; and in Pfal. 146. 2. While I live, I will praise the Lord: I will fing praises unto my God, while I have any Being: And when I have no longer Being on Earth, I hope to have a Being in Heaven where I shall do it to better purpose. O Communicant hast thou not great Ground of Praise this Day, that thou art not among Pagans, that never heard tell of Christ? That thou art not in the Case of fallen Angels, for whom no Sacrifice was ever provided? That thou art not among the Damned in Hell, who are beyond the reach of Mercy, and without the hearing of the joyful found, When

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you have eaten and are full, forget not to bless God for the good Land that he hath given you, that you have a Gofhen on Earth, and prospect of a Canaan above; bless him for a Land of Light that you dwell in, and for the rich Table that he covers for you; bless God for a Sacrament Day, for it is one of the Days of Heaven; it is a Day you ought highly to prize and praise God for, they that know the worth of this Day could wish with Fosbua, that the Sun stood still upon it, that it might be lengthned out, for their enjoying Communion with God: But in a special manner they could wish that the Sun of Righteousness stood still this Day and shined, that with Fosbua they might get a more full Revenge on their Enemies, viz. Their Lufts, these cursed Canaanites, that remain still in the Land.

III. You ought to go from this Table in the Ennuch's Frame, who, after his fealing a Covenant with God, went on his Way rejoicing, Acts 8. 39. God's People are frequently in Scripture called to rejvice and be glad in the Lord; and to be fure, there is not a more fit Season for it than now, when he hath been making fuch a glorious Discovery of that great Love wherewith he loved them. A Man that is condemned for a Crime, and ready to be execute, O! what Joy hath he, when he receives his Pardon? And, should not Believers rejoice in God, who here receive the Atonement, and are, as it were, brought back again from the Gibbet,

by the Mercy of God in Christ? '

There are two things you ought to rejoice in. 1.

In God. 2. In his Ways.

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As to the first, It is the Duty of a covenanted People to rejoice in their covenanted God; with what loy doth Zacheus entertain Christ, when he closed a Bargain with him, Luk. 19. 6. and likewise the Jailor, Act. 16. 34. And to be fure, when ever the Babe of the new Man is formed in the Soul, it will leap for Joy; it is most reasonable that Christ should have a joyful welcome into the Soul. God not only commands and preffes this Joy, as in Pfal. 5. 11. Foel. 2. 23. Phil. 3. 1. and 4. 4. but he affords the greatest Frounds

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Grounds for it. God the Father gives himself to us as a Portion, his Son to be our Saviour; his well ordered Covenant as a never failing Spring of Consolation; his holy Spirit to be our Comforter; his Influences to blow up this holy Flame of Joy; his Graces of Faith, Hope and Love to breed and feed it; his Ordinances to maintain and increase it; and particularly the Lord's Supper is a spiritual Feast instituted for chearing the Soul, for after it, we see that Christ and his Disciples soung a Hymn.

What Ground of Joy have Believers in their covenanted Redeemer, in his Love, in his Victories and in his Purchase? What Ground of Joy in his Person and Natures? In God incarnate, they may see Heaven and Earth conjoined, God and humane Nature externally married together, and themselves very nearly related to God. O! Believer, he is Bone of your Bone, and Flesh of your Flesh, and has a fellow-feeling of your

Infirmities, and, is not this Matter of Joy?

What Ground of Joy have you in the Attributes of God, which are all engaged for you, and become yours by Covenant, the Thoughts of God may be sweet to you, as the Pfalmist Pfalm 104. 34. The Thoughts of God are a Terror to the Wicked, but every one of his Attributes may be a Cordial to you: Yea, even the most terrible of them. His Justice that before stood with a flaming Sword to keep you out of Paradise, doth now turn an Advocate to plead for your Happiness, I John 1. 9. Justice is come over to your Side, and pleads for your Pardon and Discharge, since Christ, your Surety, hath paid the Debt: And for the Crown of Glory to you, since he hath laid down the Price.

His Goodness and Mercy affords you great Matter of Joy; Why? for, as he is Good, so he doth Good, and will let his People want nothing that is good for them: He will hear their Cry, pity them in Danger, and be a strong Hold to them in the Day of Trouble. And when you meet with Mercles and Comforts, you may receive them as Tokens of his special Love: They come to you

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wrap'd up in the Bowels of Christ, and dip'd in his Blood, and so are doubly Sweet. When you get a Deli verance from any Diffress, you may lay as Hezekiah, Ifa. 38. 17. Thou haft, in Love to my Soul, delivered it from the Pit of Corruption. O! Believer, all thy Mercies are covenanted to thee, which may make them (weet to thy Tafte: That Word in Eccles. 9. 7. belongs to thee, Gothy Way, eat thy Bread with joy, and drink thy Wine with a merry Heart; for God now accepteth thy Works. Every Morfel of Bread thou eatest, comes from thy Father's Hand, sweetned in the Blood of Christ, and is an Earnest of greater and better Things laid up for thee.

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God's Wisdom and Faithfulness may rejoice thy Heart He is a skilful Physician, he ponders our Case, weighs our Necessity, and knows how to prescribe sometimes bitter Potions, and sometimes cheering Cordials: He knows how to time our Bleffings and our Croffes also. O! covenanted Soul, it may be fweet to thee to think, that all thy Afflictions, as well as Mercies, are the Fruit of infinite Wisdom and Faithfulness: Yea, thy being within the Covenant, alters the Nature and Property of thy Croffes, and makes them become good and medicinal to thee: Thou art now to look on them, as Mercies covenanted and promised to thee. When his Children transgress, he will visit them with the Rod ---. In Faithfulness hast thou afflicted me, laith the Psalmist. what Comfort may this bring thee, when thou confiderest, that all thy Afflictions are an Article of the Covenant, the Effect of God's Love, and a Fruit of Christ's Purchase; so that you may lay of every Rod you meet with, The Lord fees I want this, otherwise I should not be exercifed with it: My covenanted God and Father knows, that this, and no less than this, is needful for me: What am I, that he should be so mindful of me?

You may rejoice in the Almightiness of God: He hath an Arm that is full Power, that can eafily level your spiritual Goliab's, pull down Satan's frong Holds, and

make good all his Promifes.

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You may rejoice in his Immutability; He is unchange. able in his Love, and in his Covenant : Mutable Creatures change their Respects, and break their Leagues and Covenants; but God's Covenant is indiffolvible, for he is engaged for our Part, as well as his own, Fer. 22. 40. O! Believer, God hath promifed both for himself and thee, as you may further fee in Heb. 13. 5. com. pared with Ferem. 13. 9. and 2 Tim. 1, 12. If once in the Covenant, thou art always in it, you may fing that Iweet Song, Pfalm 48. 14. For this God is our God, for ever and ever: He will be our Guide even unto Death; Yea, likewise in Death, and over Death. That which dissolves the Marriage Covenant among Men, will not diffolve this; Adultery will not do it, for God faith, Tho' ye have plaid the Harlot with many Lovers, yet return unto me ----. Turn ye backsliding Children, for I am married unto you. Death cannot diffolve it; Yea, it brings you nearer to your covenanted God, where you shall ever rejoice in his Presence. Tho' Death robs worldly Men of their poor Happiness, and hungry Heaven; yet it doth no Harm to you: Nay, when you find Death begin to affault your Tabernacle of Clay, you may lift up your Head with Joy, for behold the Day of your Redemption draweth nigh. You may fing with the Pfalmift, Pfalm 73. 26. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever: What tho' my Eye and my Heart Strings be ready to break, and the Lamp of my Life, be like a Candle burnt to the Socket, and near the going out, yet still God is my God and Portion for ever: Thus Olevian a dying Saint comforted himself, My Hearing is gone, my Smelling is gone, and my Sight is going: My Speech and Feeling are almost gone, but the loving Kindness of God Thall never depart from me. When the Worldling's Portion is gone, yours remains fure to you; lofe what you will, you cannot lose that: Good Cause had Habbakuk to fay, Hab. 3. 17, 18, Although the Fig-tree shall not blofsom, neither shall Fruit be in the Vines, &c. Yet I will rejoice in the Lord, and joy in the God of my Salvation. O! Believer the more you view your Portion, you will

find the God you defire; Heart co

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find the more Ground of rejoicing therein: For in-God you have all Things you need, all Things you can desire; Yea, more than Eye hath seen, Ear heard, or Heart can conceive.

But, Secondly, As you ought to go from this Ordin nance, rejoicing in God, so likewise in the Ways of God; and like Jebosaphat, you ought to have your Hearts lift up in the Ways of the Lord: Put on boly Resolutions, to proceed with Zeal, Delight and Alacrity, in the Ways of God's Commandments: Your Hearts should now be enlarged to run and fing in his Ways, and go about every Duty with Pleasure: Stedfastly resist every Sin, and especially the Sin that hath most easily beset you, your predominant Sin, your beloved Idol, abhore both, inward and outward Sins, flee Drunkenness, Uncleanness, Swearing, Lying, Cheating, Sabbath-breaking, &c. Keep God's Sabbaths, and delight therein: Make Religion your main Work, and make Conscience of Heart-boliness: Study to live near Christ, make much Use of him, and constantly depend on him, for Righteousness and Strength: Study to perform the Duties both of the first and second Table : Carefully observe Family Duties, and ferret Prayer. In a Word, go on cheerfully in all the Ways of Piety and Devotion, and especially in these Duties wherein Communion and Correspondence with God is to be obtained and kept up. Go on in the Ways of Justice and Honesty, Meekness and Peace, Temperance and Sobriety, Charity and Beneficence, Humility and Selfdenial; and trust in your covenanted God, for Covenant Strength and Furniture, for every good Word and Work.

Fourthly, In going from the Lord's Table, you ought to mix your foy and Praises with a holy Fear and Trembling: And you have great Cause for this, when you consider, 1. Your manifold Shortcomings in this solemn Approach to God, your Souls were not cleansed according to the Purisication of the Santhuary, your Preparation was defective in the Sight of God. Have you not Cause to be ashamed, that your Hearts were not more deeply affected with the great Sights presented to your View,

View, and the glorious Things put in your Offer? Have you not Ground to be humbled for the Coldness of your Hearts, the Wavering of your Minds, the Deadness of your Spirits, and Carnality of your Affections, when you was about this beavenly and spiritual Work? Alas! for the Weakness of our Graces, the Inconstancy of our Frames, and the manifold Instrmities which cleave to our best Performances: Had we no more Sin to answer for, but the Iniquities of our boly Things, they would be too heavy for us to bear. Let us be humbled under the Sense of them, and look to our great high Priess to

make Attonement for them.

2. You have Cause to be humbled and fear, considering the manifold Dangers you are exposed to, and Enemies you are environed with, who are never more busie than after a Sacrament, and our being admitted to nearness with God. Christ immediately after his Baptism, and the solemn Manifestation he had from Heaven, was led away to be tempted of the Devil, Mat. 4. I. And it was after the Lord's Supper that Christ told his Disciples, That Satan desired to have them, that he might fift them as Wheat, Luke 22. 31. It was after Paul was rapt up to the third Heaven, that he was in hazard of being exalted above Measure, or puft up with Pride, and therefore had a Messenger of Satan sent to buffet him, 2 Cor. 12. Have ye got any Thing of the Riches of Christ and Treasures of Heaven at this Ordinance, then, look well to your felves, that you lose it not, for the Devil is going about feeking to rob you thereof: Therefore be not lifted up or secure, but be humble and watchful, and walk circumspectly.

DIRECTIONS,

How to behave when you go home to your Closets and retiring Places.

THINK not your Work over on a Communion Sabbath, when you are come home from the Church: But as foon as possible retire.

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1. For Prayer, you should be more bent upon Prayer now than ever: The Pfalmist, when God had dealt kindly with him, resolves therefore that he will call upon God as long as he lived, Pfal. 116. 2. This is a strange return he would give God for former Favours, he would go and beg new Favours from him, and ly the more closely about his Hand; I will love God and love Prayer the better all my Days; This is not the Manner of Men, but God is delighted with such a Return.

Question, But, what shall we pray for now? Can God give more than what he hath given us in the Sacra-

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Answer, Tho' God hath here given you the Seal of the Covenant, and a Right to all it's privileges and Promises, yet he will be enquired of by you for the particular application and accomplishment of them; you must put God to his Word, and pray with the Pfalmist Pfal. 119. 49. Remember the Word unto thy Servant, upon which thou haft caused me to hope. Be it to thy Servant, according to thy Word. Again, you should pray that God may continue and preserve any good Frame or tenderness of Heart, Spiritual Motions and Resolutions, or any Warmness of Affections and Defires that have been wrought in you by this Ordinance; for our Hearts are ready to cool and our goodness to evanish like the Morning Cloud and early Dew: You had need therefore to pray with David, I Chron. 29. 18. Lord keep this for ever, in the imagination of the thoughts of my Heart. and Pfal, 68. 28. Strengthen, O God, that which thou hast wrought for us. Your Hearts are naturally deceitful, and your Feet bent to backsliding, pray as in Pfal. 17. 5. Hold up my goings in thy paths, that my Foot-steps slip not. You have no Strength in your felves to keep the Promises and perform the Vows to the Lord which you have made, therefore beg from your covenanted God, that he may furnish you for every good Word and Work, for it is he that worketh in you, both to will and to do. 2. Self-

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2. Self-examination is a Duty most necessary on the Back of this solemn Ordinance, as well as before it. Review your Carriage at it, that so you may be humbled for Defects, or thankful for Attainments: Cast up your Accompts, and see what you have gained at this great Gospel-market: Will you not be as wise for your Souls, as you are for your Bodies? Were you at a Market trading for the Things of this World, you would take this Course after you had come from it: But O! What will it profit you, tho' you should gain the whole World, if you should lase your Souls?

There are two Things you would carefully fearch into, when you come home from the Lord's Table:

1. If you had Sincerity in Covenanting with God.

2. If you had his gracious Presence with you in this

Ordinance.

Question 1. How shall I know if I have sincerely tranfatted with God at his Table, and if he hath taken me in-

to the Bond of his Covenant?

Answer, It is of great Consequence for you to know this, for it is not every one that externally receiveth the Seal of God's Covenant, that is really taken into the Bond of it: Many thousands deceive themselves in this Matter. You may discover your Sincerity in Covenanting, by reviewing the Frame and Condition your Souls were in, when you were about it, and by considering the Frame and Disposition they are in now.

I. What was the Frame of your Souls when you were

tramacting with God ?

1. Were you low and vile in your own Eyes, and deeply humbled under a Sense of your own Unworthiness and Ill-deserving, so that you were made to say with the Centurion from the Bottom of your Heart, Lord, I am not worthy that thou should'st come under my Roof: I have lived all my Days in Rebellion against thee, the bottomless Pit is my Due? Then this is a good Sign of thy being brought within the Covenant, according to Exek. 16. 62, 63.

2. Were you weary of the Burden of Sin, did you groan under it as a heavy Load? Were you sensible

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that it was too bedry for you to bear, as the Pfalmist was Pfalm 38. 3. Then it is a good Sign, for it is to such

that Christ affords Rest in his Covenant.

3. Did your Souls long and pant for Christ, as the hunted Hart for the Water Brooks, the scoarched Ground for a refreshing Shower, or a condemned Man for a Remission? Was it your cry, None but Christ, Give me Christ or else I dye? Lord Jesus, here a poor Beggar for thy Bounty, a diseased Lazarus for thy Cure, an empty Belly for thee to fill, a naked Back for thee to cover: Never was there a Soul that stood more in need of thee than I: Then this is a good Token, for, where-ever there is true Faith it empties the Soul, it discovers Want and Misery in our selves, and great Fullness in Christ: Faith comes with an empty Vessel to Christ's open Fountain, it comes with an open Mouth to his full Feast, and with an empty Hand to his rich Treasure.

4. Were you in a resigning Frame, when you took the Seal of the Covenant into your Hand? For Faith, as it embraces and lays hold on Christ, so it delivers up the Soul to Christ: And, as it takes Christ wholly, so it gives up the Soul wholly to him: Did you give all you are, and all you have, your Children, Relations, Honours, Estates, Interests, Time, Talents, Health, Strength and all to Christ, to be disposed of, and employed by him, according to his Pleasure? Then this is a good

Mark of thy Sincerity.

with every Lust, and put a Bill of Divorce in the Hands of every Delita or beloved Idol! Then it is a good Sign, for every fincere Soul will say at such a Time, with Ephraim, What have I to do any more with Idols?

II. Confider the Frame and Disposition of your Souls, fince you came from the Lord's Table, for you

may find out your Sincerity hereby.

I. Ask your Souls that Question, which Christ himfelf once asked the Pharisees, Matth. 22. 42. What think ye of Christ? Covenanted Souls, to be sure, will have a very high Opinion of him, for to all that believe

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be is precious: Can you say then, that you have high and admiring Thoughts of Christ, and that you wonder at his Beauty: Once I was at Peace without Christ, but now I see nothing but Fire and Wrath out of him: Once I saw little Beauty in him, and said as the Daughters of Jerusalem said to the Spouse, What is thy Beloved more than another Beloved? but now I see him altogether lovely: Yea, I see not only a matchless Beauty in his Person, but also in his Way, his Word, his Ordinances, his People; nay, in his very Cross, and

every Thing that belongs to him.

2. All covenanted Souls will be mightily pleafed with the Contribunce, Frame and Defign of the Covenant; they will fay, It is well ordered in all Things; they will be latisfied with all the Articles of it, and with all the Offices and Relations of Christ; they will be content to be governed by his Laws, as well as to be justify'd by his Righteousness. All they who have entred into a Marriage-Cevenant with Christ, will look to his Person more than to his Patrimony; and they will embrace his Precepts as well as his Promifes: Try therefore, if it be so with you. Are you pleased with the Design of the Covenant, viz. To exalt free Grace? Would you have Christ all and your felves nothing? Would you be content of Heaven, tho it were for no more, than to fland an eternal Monument of free Grace, and that you might with others join in your Note, To glorify and exalt it? Do you love still to cry, Not unto us, not unto us, but to Chrift be the Glory? Then this is a good Sign you are within the Bond of this Covenant.

3. Have you Heart-melting Thoughts at the Remembrance of Christ's Wounds? Are you sensibly touch'd for your Sins that pierced him, and resolved thro his Grace to pierce him no more, and that you will never give any Harbour to these Traitors that put to Death the Son of God? Then it is a Sign you have eyed him by Fairb at his Table, and taken hold of his

Covenant.

4. If you be his covenanted Friends, you will resolve to obey every commanded Duty, John 15. 14. Ye will

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be a People zealous of good Works. And remember this, ye will refolve to perform Covenant Duties in a Covenant Way, and in a Gofpel Method, is e. Ye will do all out of Love and Gratitude, to your Benefactor and Redeemer: Ye will do all to glorifie him: Ye will go out of your felves even to Christ for Strength, and depend on him for all.

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Question 2. How shall I know if I have met with Christ at his Table, and enjoyed any Thing of his gracious Presence there?

Answer, Christ hath many Ways of visiting his People, and holding Communion with them: And the he hath not done it in the Way you were expeding, do

not conclude, that he hath not done it at all.

1. He sometimes draws near his People in this Ordinance, by bringing Light to their Understandings, and making gracious Discoveries to their Souls ----- Sometimes he discovers to us his Greatness and Purity, so as to humble us to the Duft, and make us feem nothing in our own Eyes, and confess we are the vilest of Sinners, and wonder that we are out of the Pit : So was it with these boly Men, Job 40. 4. Ifa. 6. 3. -- Sometimes he discovers his Goodness and Mercy, in giving his Son to die for such Wretches, and offering Pardon to fuch Rebels, and thereby he sheds abroad his Love into our Hearts, and melts them into Tears, Confessions, and thankful Referements of his Love, as in Luke 7. 44: 1 Tim. 1. 16. --- Sometimes he discovers Christ to be altogether Lovely, Sin to be altogether Vile, the World to be altogether Vain, Holiness to be altogether Necessary; and Heaven to be altogether Glorious.

2. He kindly visits his People, when he draws out their Graces to a lively Exercise, and particularly sends his quickning Spirit to melt their Hearts into the Exercise of Repentance and mounting for Sin; or to actuate their Faith, and enable them to lean on Christ for Pardon and Salvation, and say with that poor Man, Lord, I believe, help then my unbelief——. Or when he kindles Love in the Heart, and makes it to burn while he talks to them; and opens the Scriptures; as he did to the two

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(372)) Disciples going to Emans; or helps you to say with Peter, Lord, thou that knowest all Thingest, knowest that ! love thee ..... On when he draws out the Defires, Longings and Pantings of the Soul after himself, and makes us thirst after him, and follow hard after him. Hence we fee what a Mistake many are in, who think there is no Communion with Christ, but by sensible Consolations and Manifestations of his Love : For where there is a boly Shame, Grief and Sorrow wrought in the Soul for Sin, it is as real an Evidence of his gracious Prefence, as when the Soul is affectionately melted into Love, Praise and Foy: Tho' Christ come not to you by the higher Way, yet be thankful if he come in the lower Way man ton ideal ;

3. Christ holds Communion with his People in this Ordinance, by strengthning them for Duty, and making them delight in his Service, and count it their Meat and Drink to do his Will, and reckon one Day in his

Courts worth a thousand else-where.

4. When he intimates his special Love and Favour to their Souls, which he doth many Ways, by diffolving their Doubts and Fears, Scattering their Clouds, shining on their Graces, and clearing up their Evidences; or whispering by his Spirit into their Consciences: Fear not, I am your Salvation: Be of good Chear, all your Sins are forgiven you: The Lord bath put away thy Sin, thou halt not die. It is this Way the Lord fometimes brings his People into the Banqueting-house, satisfies them as with Marrow and Hatness, makes them to hear the Voice of Foy and Gladness, fills them with Peace that passeth Understanding, with Joy that is unspeakable and full of Glory. It is thus that he kisses them with the Kiffes of his Mouth, i. e. Applies the Comforts of his Promises, which are the sweet Words of his Mouth; Yea, sweeter to them than Heney or the Honey-comb: It is here he makes them to drink of the Rivers of his Pleafures, brings them to his boly Mountain, and makes them joyful in his House of Prayer: It is here he brings them out of the myrie Clay, fets their Feet upon a Rock, establishes their Goings, and puts a new Song in their Mouth, even Praise to our God. THE

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## DISCOURSE,

Containing DIRECTIONS to several forts of Persons who have been at the LORD's Table.

The People would impartially examine themselves after they come from this Ordinance, some would find, That they have approached rashly, and are unworthy Communicants: Some are filled with Doubts and Fears: ———— Some are sensible of God's bountiful Dealings towards them; and others had the Shinings of his Face, but their Sky is again over-casten with Clouds.

I shall speak a Word to each of these.

I. You that have come unpreparedly, and eaten and drunk unworthily, without discerning the Lord's Body, or closing with Christ by Faith: O! consider what you have done, you have shed the Blood of Christ, and drunk Damnation to your selves. If Abel's Blood cryed for Vengeance against Cain, will not the Blood of Christ cry louder for Vengeance against you? If the Dust of his Ministers Feet be a Witness against the Slighters of the Gospel, will not the broken Body and shed Blood of Christ, be a more terrible Witness against you, that have crucised him, and put him to be Shame. A a 2

Wonder that the Lord hath not laid his Hand upon you, and made a visible Breach among you; that he has not made you Magor Missabibs, or smitten you dead with the Bread in your Mouth, or Cup in your Hand; or sent you to Hell from the Table

Question, Is there no Help for us?

Anjwer, Your Case is sad, yet it is not helpless.

1. Go then and weep over a flain Christ, whom you pierced and murdered: Can you weep for Worlds Gear? Can you weep for a dead Child, or for your Cattle, when they die suddenly, and yet not weep for the slaying of your Soul and of your Saviour both at once?

2. Pray mightily for Pardon, and slee to the Blood that you have shed, and Wounds which you have pierced for this End: Nothing can wash you from this Guilt, but that very Blood which you have spilt; and if you humbly apply to it, you shall find the Efficacy of it, for the Blood of Christ cleanseth from all Sin.

II. Oh! fay fome, We we were at some Pains to prepare, we came to have met with Christ, to have gotten our Bonds loofed, and a special Token of his Love: But alas!

we have come away disappointed.

Answer, Blame not Christ for it, for he is a bountiful Saviour, and delights in Mercy: Blame none but your selves, and search for the Cause of your Disappointment in your selves. It may be,

1. You have not been at all due Pains in preparing

your felves before you came. Or,

2. There may be an Achan in the Camp, some Leaven in the House, some fecret Lust uncast out or unhumbled for, for which God is chastising you.

3. It may be your Appetite was not sharpned enough for this Feast, you had not that Sense of Wants that was needful, for he fills the Mouths that are opened wide to receive his Mercies.

4. It may be you came trusting to your Preparations and Performances, that they would make you acceptable to God, and so you have provoked God thereby.

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5. It may be you have not risen presently to open the Door when Christ came, like the Spouse, Cant. 5. She answers not at first, therefore Christ withdraws: So that it cost her much Pains and Travel ere she found him again. O then! be humbled before God for these your Miscarriages and Short-comings, and shee to the Re-

deemer's Blood for Mercy.

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2ly, God may deal fo with his People, for his own fovereign and wife Ends: Either to try how you will behave in his Absence, and under his Frowns, if you will love bim and cleave to bim, even when he hides himself: Do not despond tho' he seem to speak bitter Things to you, but rather bless his Name, that he is in speaking Terms with you, and is not wholly filent to you, as he is to many, and gives you not up to walk after the Counsels of your own Heart: It is a Mercy to be rebuked by him for your Good. It may be the Lord hides himfelf, to raise in you the greater Earnestness and Fervency in feeking after him: He dealt so with the Spouse, Cant. 3. 3. She was too lazie in enquiring for him, therefore he retires, whereupon the role and went thro' all the Streets of the City in quest of him, faying, Saw ye him whom my Soul loves, tell him, that I am fick of Love. O that the present Disappointment may have this Effect upon you: Rife then and feek him more earnestly, go further than you did before: The Spouse went further than the Watchmen, before the found him whom her Soul loved, and so must ye: Go further than Ministers, Ordinances, or Sacraments, look beyond all to Christ himself: Go further in respect of Diligence, Sincerity, Spirituality and Heart-boliness. Do as blind Bartimeus did, when he thought Christ was like to pass by him, without noticing him, Luke 18. 39. he cryed so much the more, Lord, allow me one Word from thy Mouth, one Crumb from thy Hand. O Believer! the Banqueting-bouse is not yet shut, ly at the Door, and cry so much the more, -- Lord, others are ferved, and not I, baft thou not one Bleffing for me, even for me, O my Father? Lord, I cannot go without it, I will die at thy Threshold. Thus wait on and cry, God will not AaA

( 1876 )

not be limited to the precise Time of communicating, your Feast may be yet to come : Tho' be come not to dine with me, yet be will come and fup, therefore I will wait on, faid a holy Man; wait in Hope, for God's Time is the beft.

aly, God's People fometimes get: fpecial Tokens of his Bounty, when they are not sensible of it, and they may fay, as Facob did, Surely God was in this Place, and I knew it not, Gen. 28. 16. There may be real Communion, when there is no fenfible Communion: The two Difciples going to Emans, their Hearts burnt with Love to Christ, and Christ conversed with them, when yet they knew it not ----. Or, they may think they get nothing, when they get not what they were expecting: Have ye got a Crumb, do not undervalueit tho' it he small, but be thankful, for it is more than you deferve. It is not good Manners for a Stranger at a great Man's Table, to carve for himself, be content with

God's carving for yon.

Again, we are ready to think nothing a Feaft, unless we get Smiles, Foy, Peace, and sensible Manifesta-- tions from God, but there may be great Bounty shown without these: As for Instance, 1. Have you any higher Esteem of Christ, his dying Love, and glorious Undertaking, than you had? 2. Find you your Hearts better pleased with the Contrivance of Salvation, and Tenor of the Covenant, than formerly? 3. Have you any more Hunger or Thirst after Christ, or burning of Heart towards him? 4. See you any more of Sin's Evil, its Blackness and Bitterness, than you did before? 5. Have you any more Sorrow-or Grief for Sin? Is your Heart more tender than before? 6. Have you any more Hatred to Sin, or Refolution against it, as the Enemy of Christ and your Souls, than you had formerly? 7. Are you more afraid of grieving and piercing Christ than before? S. Have you more Love to Holiness, and the Ways of Christ? And, are you resolved to be better and more diligent Servants to him? 9. Have you any greater Anxiety for his Favour and Presence in Duties and

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377 Ordinances, than you had, fo that nothing in the World would please you so much as a Blink of his Countenance? 10. See you more of your Need of the Fountain of his Blood? And, are you resolved to ly all your Days at his Feet, and never go to another Door for Mercy? Then these are Tokens of his Bounty to your Souls, for which you have Caufe to praise and magnify his holy Name: Do not overlook his Kindness, or despise the Day of small Things, but notice the least Crumb with Thankfulness, and bless God for it.

for that is the Way to get more.\*

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O Believer, go not away with any harsh Thoughts of Christ, take not up any ill Report of him, which Satan or your wicked Heart may suggest to you, but labour fill to speak to the Commendation of his Grace and Bounty, whatever way he deal with you. Is he not more Gracious to you than you deserve? Doth he yet strive with you, when he lets others fall afleep? Doth his Spirit keep you waking and reftless without him, when others ly in Security? Doth he afford you any Hope or Hair to Support you, when others are wholly hopeless? Doth he keep you from finking into the Gulf of Despair? Then extol his Goodness and trust in his Mercy, and your Heart shall yet rejoice in his Salvation.

III. I come to speak a word to the third fort of Persons who have been at the Lords Table, oiz. These who are fensible of God's bountiful dealing with them there. Hath he taken you into the banqueting House and feasted you with his Love and Presence?

these Directions,

I. Delight and solace your selves in his Presence, fay as in Pfal. 116. Return to thy reft, O my Soul, for the Lord bath dealt bountifully with thee : Make Christ's Love and Favour the beloved Center of your Soul: How much did Peter solace himself in that Manifestation of Christ's Love and Glory, he had on the Mount of Transfiguration; It is good for us ( faith he ) to be bere. Let us build three Tabernacles, one for thee, one for Moses, and one for Elias, not a word of building

one for himself; he was so satisfied and delighted with the Glory he saw in Christ, that he was content to ly without Doors to behold it, neither Cold nor

Rain could make him faint or weary.

2. Is Christ come into your Soul, take care to entertain him suitably and attend him duly, wander not from his Presence, but keep close by him and follow hard after him, that you may be able to say with the Psalmist, I am continually with thee; I will ly down with Thoughts of him at Night, and when I awake I'll be still with him. Beware of any Thing that may be uneasie to him, it is a pity that such a blessed Guest should meet with any Disturbance, or be smoaked out of the House by Sin: O then lay a strict Charge on all your Lusts, Corruptions and worldly Thoughts to depart, that they stir not up nor awake your Beloved

till be please, according to Cant. 2. 7.

2. Earnestly entreat him to stay with you, say, Lord be not as a wayfaring Man that turns aside, to lodge for a Night, or a short time, but be thou my confant Gueft : And when he mints to go away, frive to detain and hold him by Prayer, as Abraham did Chrift, Gen. 18.3. My Lord, if now I have found Favour in thy light, pass not away from thy Servant: And with the two Disciples going to Emmans, Luk. 24. 29. fay, Lord abide with us, for it is towards Evening, the Day is far spent: And it is said, they constrained him, and Christ stayed that Night with them: In like manner plead with Christ, Lord, it is towards Night, and I know not what a black Cloud is coming on me, or the Church, I need thy strengthning Presence before hand, Lord flay with me a while, I know not how far I may go, and what Storms I may meet with ere I get another such Meal.

4. Set Conscience to the Watch-Tower of thy Soul, charge it to keep its Post, and strictly examine all that go out and all that come in, what Thoughts go out from the Heart, and what Tentations are seeking to come in: And when Lusts come knocking at the Gate, seeking Entrance into the Heart, answer them according to that word, Ezek. 44. 2. 3. It is for the Prince,

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( 379 )

Prince, the Lord God bath entred in by it, therefore it shall be shut; it shall be patent to none but Christ: O it is sad when Conscience falls asleep, suffers an Enemy to come up to the Gates and enter into the City, without giving warning: Charge Conscience then to watch and give timeous warning against every Lust and Tentation, against every declining of Assections or Backsliding of Heart, and against every Wrong or untender Step that may blot your Evidences or darken your Sky; For tho' a Believer cannot lose his Salvation, yet he may lose the Joy of his Salvation, Psal. 31. and be left to grope in the Dark in a most uncomfortable State, without Sun or Stars appearing to him

for many Days.

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5. Delight to think on Christ, Let your Meditation of him be sweet, remember him on your Bed, and meditate on him in the Night Watches, let him ly as a bundle of Myrrh all Night betwirt your Breasts, i.e. in your Heart. Carry him up and down in your Thoughts all the Day, mind what a view you got of Christ at his own Table, think on what he has done and fuffered: what a Sea of Wrath, what a Sea of Blood, a Sea of Tears, a Sea of Sufferings and Sorrows he did wade thro' to bring Redemption and Pardon to yon; if we rightly confidered what Coft and Pains Christ hath been at for us, we might wonder how he should be one whole Hour together out of his Peoples Minds: Oh, what a shame is it to forget him! We see a worldly Man doth not weary to think of his Money, Lands, Buildings and Plantings, and a whole Day or Week to an end; But alas! we weary to think on precious Christ and Heaven for an Hour or two; O let us lament this Plague, and befeech our bleft Phylician to cure it.

fill destreous of further Discoveries of it; if you have shared of this holy Feast, you will find, it both satisfies and begets an Appetite. No doubt Moses was ravished with Divine Contemplations, thro' the fourty Days he conversed with God in the Mount; yet after he comes down from it, he still longs for more, and

cries,

eries, Exod. 33. 18. I befeech thee, frew me thy Glory. In like manner, thirst and pray for further Discove-

ries of the King in his Beauty.

7. Take pleasure in commending Christ to others, and shewing what a lovely Saviour and choice Master he is, invite them to come tafte and fee that be is Good. Let his Name be sweet and savoury to you, delight in mentioning it; How fweet was his Name to Paul? For in I Cor. 1. and 1. 13. Verses of that Chapter, he mentions his Name, no less than twelve times, he could never get enough of that sweet Name Fesus, that rings with Salvation, he sometimes there mentions it twice in one Verse.

8. Remember that Satan envies, you and Eyes you as a Pyrat doth a richly loaden Ship, and will do what he can either to rob you of your Treasure, or give you a troublesome Voyage: You may expect Trials on the back of this Feaft, and it may be from Hands that ye would little expect; But refolve, whatever Tentations come, or Winds do blow, that you will cleave to your Master, and never weary of his Work and Service; fay to him as the Hebrew Servant to his Mafter, Deut. 15. 16. I will not go away from thee, because I love thee and thine House, and because I am well with thee. I am sure, O Beliver, thou hast far better Reason to say so than any else, there is no Drudgery in Christ's Service, you have the best Master, the best Work and the best Wages: Have you not found him kind to you at this time, will you ever forget it? You have at this Time eaten plentifully of his Bread, O do not lift up the Heel against him; never betray him,

nor give a Wound to his Interest any more. 9. Be much concerned for his Glory, and for the advancement of his Kingdom: Pity these who are Strangers to him, and pray for them, fend Portions to them, for whom nothing is provided; pity others who have not win your length, and put in a Word for them; pray for a Crumb from that full Table, at

which you have been feeding fo plentifully.

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you than others? Then he expects you will do more for him, than others, Matth. 5: 47. he hath done fingular Things for you; fee that you do fingular Things for him: Carry as becomes his peculiar People. Be not content with common Mercies, or fuch Portions as Bastards may have. Be not content with common Graces, Gifts and Attainments, luch as Hypocrites may have. Be not content with common Conversations, live not as the Men of the World whose Hearts are fet on Things below, but live above the the World, have your Feet where other Mens Heads are: Shew much Humility, Mortification, Patience, Heavenline's and Charity in your Walk, that the World may not only take notice that you have been with Jesus, but that you design to lodge and live eternally with Jesus. Live not according to common Examples, but fet Christ and his Saints before you for Patterns: And whatever others do about you, resolve to stand for Christ tho' it were alone, say with To hua, As for me and my House, we will serve our covenanted God.

XI. Labour to keep still up a lively and spiritual Frame of Soul, and beware of lofing what you have, be sensible that you are not able to maintain it more than to beget it, you have many. Enemies feeking to rob you of it, walk with a holy Suspicion and lealousie, as a Traveller having much Money about him, suspects every one he meets for a Thief. ---- Delight in Christian Fellowship, one live Coal helps both to kindle others, and to keep them burning, Heb. 10. 24, 25. Let us confider one another, to provoke to Love and good Works; not for saking the assembling of our selves together, as the manner of some is, but exhorting one another. --- Again, be tender and circumspect in your Walk, for a tender Walk keeps up a tender Frame, beware of the Cares of the World, and earthlymindedness, for if you thrust a Knife into the Earth, it blunts its Edge. Frequent Sacrament Occasions and those Heart-warming Ordinances which God bath ap-Pointed for your Souls advantage. ---- Call your Hearts ( 382 )

Hearts frequently to account, fay, O my Soul, bow is it with thee now ? Time was, thou had a good Frame, good Motions and Defires, What's become of you now? Such a Chamber, such a place in the Field, such a Kirk or Communion-Table, can witness the meltings of the Heart and flowings of thy Affections towards Christ and Things above ! Where are they now? \_\_\_\_ But above all, be much in fecret Prayer and in the exercise of Faith on Christ the Fountain of Life : entrust your Hearts and Frames to his keeping, who is your great Friend and Surety; fay believingly with the Pfalmift, Lord, be Surety for thy Servant for Good; Into thy Hands, O Lord, I commit my Spirit, for thou hast redeemeded me O God of Truth: Let thy everlasting Arms be underneath me, and hold up my goings. Plead for the constant Supplies of his Spirit, that he who is the Dew to Ifrael, may afford Oyle to your Chariot-Wheels, and Wind to your empty Sails. You have need to watch and pray, for Satan is still going about; this old crooked Serpent, can wind himfelf in at a very narrow hole; he hath many cold Froft Winds to freeze up your Affections, many deceitful Charms to lull you affeep, you may fleep, but he never fleeps; O Communicant, watch, for if he find you affeep, he will foon fleal away the living Child, and lay a dead one inits room; God fave you from this dead fleep.

XII. Have you tasted of God's Goodness at this Occasion, sit not down satisfied in what you have got; but let it excite in you earnest Longings for Heaven, where the full Feast is: These are but the foretastes and sieft Fruits of the promised Land, sent to wean your Hearts from the World, and sharpen your Delires after the Canaan that is above, where these first Fruits do grow and are fully ripe. A Communion-Sabbath is the likest thing we have in the World to that everlasting Sabbath that is above; but how small are the Comforts of the lower Table, if compared with the higher Table? What is a Sacrament Feast here, to the Marriage Supper of the Lamb? What is drink-

ing of new wi the gle heaven Christ ! Appetit here ar that th there n any th What i Angels Luk. 2. of the God in Men. and for

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( 383 ) ing of the Fruit of the Vine here to the drinking it new with Christ in his Father's Kingdom? where the glorious Heavens will be the Room, and the heavenly Hofts the Attendants. Here we feed on Christ by Symbols and Sacraments, and have but bad Appetites, but there they enjoy and fee him, as he is: here are many Traitors and unworthy Communicants that thrust themselves in among the Children; but there no Judas, nor unfurnisht Guest can come, not any thing that can impair the Glory of that Feaft. What is the finging of Pfalms here, to the Mulick of Angels there? Had you been with the Shepherds, Luk. 2. and feen the Angels, and heard the Multitude of the heavenly Hoft, praising God, saying, Glory to God in the highest, Peace on Earth, good Will towards Men, you would never have forgot that glorious fight and found; but O that is little to what you shall fee and hear above.

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The greatest Manifestations of God here below are but a faint shadow of the beatistick Vision above. When Moses was talking alittle with God in the Mount, and saw his back Parts from the Clests of the Rock, it made his Face so glorious that the People could not behold it without a Vail: But O how will Moses Face and all about him shine now? It was little that he saw then, to what he sees now, and

what we (if Believers ) will fee e're long.

Peter was so transported on the Mount with a fight of Christ's Transsiguration, and Moses and Elias talking with him, that he was in an extasy of Admiration, and said, Master, it is good for us to be here, let us build Tabernacles, q. d. let us dwell still here, and not go down to you wain empty World again; here's better Company and purer Delights. But O how much more is Peter ravisht with Wonder now? This was but a small part of that Glory, which Peter and the Saints above see there.

O Believers, you ought on a Communion Day to get up to the Mount of Meditation, as Mofes did to Mount Nebo, and view this promised Land; and as ye

the Glory of God, and say, O shall I e're long join with that one hundred and forty four thousand that follow'd the Lamb? Shall I bear a part in that heavenly Consort? Shall all Tears be wift from my Eyes? Shall my poor dying Body be turned into a glorious Star? Shall I be for ever with the Lord, and drink of the Rivers of Pleasure that run clear as Christal alongst the Banks of Eternity, and whose Streams make glad the City of God? And shall not my Heart leap for Joy at the prospect of it? The Night is far spent, the Day is at hand, the Sun is at the rising, and will not a Believer rejoice at it?

The Wise Men, when they but saw the Star that pointed out where Christ was, yet it is said, They rejoiced with exceeding great Joy, Matth. 2. 10. But O believing Communicant, thou wilt shortly see the Star of Jacob, viz. Christ himself, who is the bright morning Star, shining in his Glory, and will not that cause far more Joy to thee? If the Disciples returned from the Sepulchre with great Joy, when they but got the News that Christ was risen from the Dead; what Joy will it be to thee, to see him risen and reigning in his Glory, and thy self raised from the Grave to reign

eternally with him?

Well then, let a Communion Day and the Comforts of it, put thee in mind of that happy State, and raise suitable Desires and Affections in thee towards it, and make thee long and say, Lord, these foys are too great to enter into me now, O make me fit to enter into them.

IV. I come in the last place, to speak to the Case of those who think they had something of the Lord's Presence with them at the Communion Table, and that they were then in a good Frame: But now their Souls are overclouded, their Hearts are turned dead, and so they fear what they met with, was nothing but Delusion or the temporary slashes and seeming Goodness of Hypocrites.

Answer I. It concerns you to examine your Frames and Affections, and see if you can discover true Grace therein, which may be distinguished from the counterfit

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terfit Goodness of Hypocrites, who indeed may seem to come a great length, especially about the time of a Sacrament. And for your Affistance, take these following Marks of Hypocrites their Goodness and Attainments.

1. They may appear to mourn for Sin, but it is not because it dishonours God, wounds Christ, grieves the Spirit, defiles the Soul and debarrs from Communion with God, which are the true Principles of godly Sorrow: But because it exposes to Hell and Wrath, and deprives them of temporal Mercies and eternal Hap-

2. They may feem to hate Sin, but it is only fome particular Sins, gross Sins; it is not Heart-Sins, or all

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3. Hypocrites may put on Purpoles and Resolutions to be better Men, and perform Duties; but their Purposes are not cordial, deliberate and made in Christ's Strength wholly distrusting their own: They are not Universal, against all known Sin and for all known Duty: They are only taken on in a Fit and foon evanish.

4. They may have a temporary Faith, give a feeming Confent to Christ like the stony Ground hearers, and be almost persuaded like Aggrippa; but they do not confent to take whole Chrift, as a Lord as well as a Saviour, Christ with his Laws and Cross, as well as with his Love and Crown. They never refign themelves wholly to Christ, they will part with gross Sins, but not with Heart Lusts; some Agag or another must They will not part wholly with their be ipared. own Righteousness for Christ's, they are not wholly brought off their legal Foundation, but still have a squint Eye to their own Doings ----. They may yield to undertake these Duties which are external and easie, but decline those that are difficult and spiritual. They may yield to fuffer fomething, but they will not fuffer the loss of all for Christ.

5. They may have a counterfit Love to Christ, becaule they apprehend he loved, fuffered and died for

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them; but they love him not for his intrinsick Beauty and Excellency, they affect him, but it is for the Loaves, Self is the rise of all their Love: They love him not above all Things, their Love neither causes them to Thirst for his Presence in Ordinances, nor

long to be with him in Meaven.

6. They may seem to have some Joy and Delight in Christ's Ways and Ordinances; but they do not delight in them, as they are Means for enjoying Communion with him, but only as they satisfy Conscience, get them a Name, Credit and Applause among Men. Besides, they are not humbled to the Dust with low Thoughts of themselves, as God's Children are, but their Hearts are pussed up with their Performances, and they lay secret stress on their Duties and Doings. So that by what I have said, you may be helped to know, whether your Hearts were Hypocritical or sincere with God.

But II. Do not conclude that all the Comfort or Sweetness you tasted at the Lord's Table, was Delusion, because your Frame is so soon altered; for this Case is not unusual with God's own People, so it was with the Psalmist, Psal. 3c. 6. 7. so was it with the Spouse, Cant. 3. 1. she soon fell asseep, on the back of

fweet Communion with Christ,

III. Tho' the Case be not unusual, yet it is very dangerous, and should be carefully guarded against: It is unwholesome to fall asleep with a full Belly, it nourisheth Corruption and bad Humours: you thus expose your selves, as an easie Prey to your Enemies: A Child of ten Years of Age, may kill a Goliab when asleep. And likewise you hereby provoke Christ to frown upon you, we see what the Spouses sleeping cost her, and what Pains and Trouble she is put to, e're she found her Beloved again.

IV. Examine what your Carriage was when Christ failed on you, and see if you have given him any ground of Provocation to turn his Back upon you. It may be, First, you was not thankful, when you had his Presence. Or Secondly, you perhaps was vain or

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proud of it. Or Thirdly, was not watchful against the Enemy of your Soul. Or Fourthly, did not depend on Christ for preserving your Frame. O then be humbled for your Miscarriage and Mismanagement; close of new with Christ, endeavour to seal the Covenant again, as if you had never done it before; and if you did not subscribe your Name clear enough before, do

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And now, O Communicants, remember the Vows of God are upon you; you have now entred into an Oath and Curse, to walk in God's way, according to Neb. 10. 29. consider the hazard, if you Perjure your selves, you will incurr all the Curses of the Law, and Vengeauce of the Gospel also: For the Lord's sake and your Souls sake, do not desert Christ's Collours, and fall into Satan's Camp again. You are no more your own, but bought with a Price, therefore glorify God with your Souls and Bodies, for they are both His: Be forming Projects, and contriving Ways and Means, how to advance his Glory in your Families and among your Relations.

Sudy now to redeem the Time, and walk circumspect-Walk now as those that believe Christ hath a special Eye upon you in all you do: And when you are going about any Action, fay to your Souls, I have a watchful Eye over me, that pierceth into all my Thoughts, discovers the Principles, whereby I am conducted the Ends for which I move: Let me Act then as one that must be accountable to him, and I know not how soon. Or fay, I am going about such a Business, such a Duty, if Christ should send for me at the end of it, what account can I give of my Management? What do I know, but at the end of this Duty, I may either be in Abraham's bosom, or in a Gulf of Misery? ---- Walk so now as if you law Christ crucified before you, breathing forth his dying Love, O what an Aw-bond would that be upon you to restrain you from Sin. Think how a damned Soul would walk, if he were again to live under the Offers of Mercy, how diligently would he B b 2

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obey, how fervently would he Pray, and how peremptorly would he reject all Tentations to Sin?

A Communicant should be much in begging Grace from Heaven, in order to a holy and suitable walk: Study now to walk with God, as did Enoch, Gen. 5. 22. Walk before God as did Abraham, Gen. 17. Walk after God, as did Caleb, Num. 14. 24. Remember, O Communicants, it is greatly for Christ's Interest, that your Lives be holy, and shine before the World, for then there would be little need of Miracles to consirm the Word, or convert Insidels; your Conversations would mightily recommend Religion to Strangers, they might thereby be drawn to seek to be acquainted with your God, as Nebuchadnezar was with Daniels God; and thus you would be instrumental in turning many to Righteousness, and so would shine as the Stars for ever and ever.

As far as Time and Strength can allow, the Evening of a Communion Sabbath should be spent in secret and Family Duties. I acknowledge our frail Bodies may be much fatigued, by our long Attendance, Intensenses and Abstinence this day: But O if we could say this Evening (and particularly Ministers and Elders, who had greater Work this Day upon their Hands than others) that the we may be weary with our Work, yet we are not weary of our Work; for it is Christ's Work, which is both pleasant and profitable, and carries its own Reward in its Bosom.

And since your Bodies must be refreshed this Night, and you must entertain some Fellowship with others, there ought to be a more divine and heavenly Air upon your Conversations at this time than ordinary: Let your Carriage and Discourse be such as becomes those who have been on the Mount this Day with God.

When you see the Table covered this Night, or Supper set upon it, you may think or say, Now I am come from a Communion Table to a common Table, from tasting of the Upper-Springs, to share of the Nether-Springs, from seeding on Manna to eat the Bread that perisheth:

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How great is the change of my Fare! Lord, let not this Table be a Snare to me; nor any ways tend to divert my Mind either from the sweet Table I have been at, or that blest Table above, I would be at. We may likewise take occasion to admire the infinite Bounty and Goodness of God to both our Souls and Bodies: O what Pains and Cost he is at with us! At our common Tables we fee his Beafts killed to maintain the Life of our Bodies, and at the Communion Table we have seen his dear Son slain to preserve the Life of our Souls. In the last place, keep a watchful Eye upon all your Thoughts and Words this Night, look well to the frames of your Souls: Hath God shed abroad his Love this Day in your Hearts, then keep your felves in the Love of God. Ly down this Night with fweet Thoughts of Christ, fervently praying for a rich bleffing upon the Days Work, and for his gracious presence on the Morrow, that the last Day of the Feast may be the greatest and sweetest.

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## APPENDIX,

CONTAINING

Some HELPS to PRAYER, and INSTRUCTIONS fuitable for those that are weak in GIFTS and KNOWLEDGE.

PARTICULARLY

MASTERS of FAMILIES and CHILDREN.

EDINBURGH,

Printed for Mr. JAMES M'EVEN, and fold at his Shop over against the Cross-well, North Side of the Street. M DCC XVI.



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fler, Glory him. Prayer not informance of Parts for others. fluggiff you we had a I Ability praying

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## APPENDIX

CONTAINING

Some HELPS to PRAYER, and INSTRUCTIONS, fuitable for those that are weak in GIFTS and KNOWLEDGE.

## PARTICULARLY Masters of Families and Children.

RAYER is a Duty that is indispensibly necessary, being strongly enjoined and inforced both by the Law of God and Light of Nature: So that the Man is a Brute, or a Monster, that doth not pray to God, and thereby give Glory to him, and acknowledge his Dependence upon him. I have elswhere proven the necessity of Family Prayer, as well as secret Prayer, and therefore shall not insist upon it here.

There is one thing that many pretend as a Hind-rance of this Duty: O, say they, We want Gifts and Parts for it, it is not every one that is fit to pray before others. I believe for the most part this is but a meer sluggish Pretence to shift off the Duty: For if once you were persuaded of the Necessity of the Duty, and had a Desire to delight in it; you would also find Ability for it: The great Desect is the want of a praying Frame; had you once this, you would soon

APPENDIX.

be furnished with suitable Matter and Words for

prayer.

As for those who are really Ignorant, and want Abilities for the Duty; God hath provided manifold Helps for you in his Word, and in the Writings of Men upon this Subject. Besides all which, be pleased to take the following Help; which is offered to you in some few Examples and Forms of Prayer, drawn up in easie and plain Words, adapted to the meanest Ca-

pacity.

My Design herein is not to aftrict or limit People to fet Forms of Prayer, nor to encourage any in that Practice: But to engage Masters of Families, Childreh, and those who are weak in Knowledge, to the Practice of the necessary Duty of Prayer, who wholly neglect it upon account of their Ignorance, and want of Abilities for it. If People be really unable to conceive and utter a Prayer from their Hearts, a Set Form is certainly better than none at all. The General Assembly of this Church, in their Directions concerning secret and private Worship, do declare, That those who are rude and weak, may begin at a Set Form of Prayer; but, so, as they be not sluggish in stirring up in themselves ( according to their daily Necessities ) the Spirit of Prayer, which is given to all the Children of God. in some Measure. Yet the' Children and these who are of a weak Capacity, may lawfully begin at first with Set Forms of Prayer, they must not think to continue with them always thereafter; for this were to encourage Laziness and Formality, and neglect the Spirit of Prayer. They should make use of Set Forms as a Child doth the Holds when learning to go, or a Man that is lamed by some accident doth a Staff, they use them only during their Weakness and Incapacity, but lay them afide, when they recover Strength and can go without them.

Besides, there are not a few well meaning Persons, who complain of weakness of Conception, Barrenness of Thoughts, and want of readiness of Expression in Prayer: These Forms (I hope) may be of use to

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fuch, for furnishing them with suitable Materials and Expressions in Prayer. Not that I would have any Man to restrict himself to the express Words here set down, or to repeat them Verbatim, far less to read them off the Book, when he is praying (as many do) and to do this over and over, for this were a sinful limiting of the Spirit of Prayer, and very dangerous to the Soul.

Repeating still over and over the same Words in Prayer, tends very much to bring on Deadness and Formality in Duty (which all of us have a natural Propensity unto, tho we have no Temptation to it,) for as we see a Musicians Fingers will easily run over that Tune which he hath oft played, tho his Mind be thinking on another thing; so People will readily run over the Prayer they have oft used, when yet their Hearts are roving all the time about other things. Therefore we should watchfully guard against this and whatever doth encourage Formality and Lip-Labour, which is most unpleasant to God who is a Spirit, and requires to be worshipped in Spirit, and prayed to with the whole Heart, Joh. 4. 24. Pfal: 119. 58.

Set Forms of Prayer, tho' of the best Composure, are usually flat, dead and general, and not suited to our particular Occasions; neither have they that Life and Vigour to quicken the Soul and engage the Affections; as these Prayers which proceed immediatly from the Soul, and from a lively Sense of our own particular Wants. Therefore Set Forms are not to be rested on, and still repeated over and over, but ought to be made use of by the weak, as a Help or Directory to furnish them with variety of Materials and Expresfions, which they are to make use of under the Conduct of God's holy Spirit, to which we ought to lay our selves open in Prayer; and who also is pleased to assist us in Duties, and concur to the enlarging of our Hearts, and opening of our Mouths in Prayer, by the Means of our own Endeavours and previous Preparations: For the' the Gift of Prayer be a Gift of the Spirit

Spirit of God, yet it is not to be expected that it will be fuddenly infused into us, without the foregoing use of Means, preparing our selves for Prayer before hand, by reading or meditating upon fuitable Materials for Prayer, is no hindrance to the obtaining the Spirit of Prayer, but rather a mean for it, if our Pre-

parations be not refted on.

Wherefore I folemnly obtest all into whose Hands this Directory may come, to use it aright, and noways to rest upon it, or be careless in imploying and crying for the Spirit of Grace and Supplication, which is the best Help of all in Prayer, and is promised freely to all that ask it of God, Luke 11. 13. I may here allude to a remarkable Saving of Luther concerning his Books, I hate them (faith he) and oft wish they were burnt, lest they sould divert the Readers from reading of the Scriptures. So I can frankly fay, I wish rather that this Directory, and all my Writings, were burnt, than that they should divert the Reader from imploying the Spirit's Affistance in Prayer, or tempt him to rest upon set Forms in this Duty. It would be a great Grief to my Soul, if it should have such an Effect, but I hope for better Things.

The Forms of Prayer fet down here, are defigned chiefly for Mafters of Families, because they need such helps more than private Perfons. They who are the Mouth of others in prayer to God, should have an Eye to the Edification and Case of those that join with them as well as their own, and therefore should notice their Expressions and see that they be decent, pertinent and fuitable: Whereas when we pray in fecret, some more freedom may be used; the order of our Words and Expressions is not so much to be regarded, feeing then we have only to do with God, who who will not like Men cenfure or misconstruct our Words and Expressions, tho' abrupt and incoherent, if the Intentions of the Heart be Sincere, for he looks into the Heart and trys the Reins, One Evangelical breathing of the Soul attended with the Spiritual actings of Faith and Love, tho the Words be broken and Few,

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L ple o recto tract Chri The and any is far more acceptable to him, than the finest Harangues or most Eloquent Discourse, where Grace is not acted. These things frequently that are taking with us, are not so with him; For the Lord seeth not as Man seeth: For Man looketh on the outward Appearance, but the Lord looketh on the Heart, I Sam. 16. 7. Yet notwithstanding of what is said, these Persons who really need Help for secret Prayer, may gather very much from these Forms that are calculled for Families, by changing only the plural into the singular Number.

Again, It would be considered, that the Family Prayers here published, do chiefly respect the Sabhath and Communion Occasions; not that Families are at any Liberty to neglect Prayer upon other Occasions, or thro the rest of the Days of the Week; but because People should be more full, copious and particular in their Prayers on such Occasions, than at other Times, and so have the more need of Helps. As also, these Forms are adapted to my Treatise on the Subjects of the Sabbath and the Communion. Yet nevertheless, they afford useful Materials for Prayer, for all Days of the Week, and for all Seasons of the Year.

Likewise, there are some Prayers and Instructions published here for the Benefit of Children; and which may be helpful to Parents of weak Capacity, for enabling them to do their Duty towards their young Ones, in teaching them early to know the Principles of Religion, and to call upon the Name of the Lord: That so they may perform the solemn Engagements they take on for them at their Baptism; and be free of their Souls Blood: Which alas many Parents think little upon.

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Lastly, There is another Thing, I would have People cautioned against Thinking: That this Help or Directory in Prayer, doth any Ways interfere with, or detract from that great Pattern and Directory, which Christ gave his Disciples in Prayer, commonly called, The LORD's Prayer. No, That is the original Pattern and Directory, and the most choice and excellent of any oth. being of divine Institution, and also plain

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and easie, short and succinct, full and comprehensive, containing the chief Things we have to ask of God, and from which we should take the Materials of our Prayers. But seeing it is a Summary comprized in sew Words, and the Petitions of it short, and conceived in general and comprehensive Terms; we are left at freedom in our Prayers, either to use these very Words, or to expatiate and enlarge upon them in other Words, suitably to our own Case, or the Case and Circumstances of others with whom we pray.

It was never our Saviour's Design to stint or tye us up to the same very Words and Syllables in Prayer, or to make the Repeating of them essential to Prayer: (as some teach) So that nothing is Prayer but what hath these Words appended to the Conclusion of it. I acknowledge it is very lawful to use the express Words in Prayer, but it was not Christ's Intent to confine us to them, as aforesaid: As will appear from

these Things.

1. The Evangelists Matthew and Luke, do not enjoin it in the same; for the one of them bids us when we pray, say, Our Father, &c. the other bids us, Pray after this manner, i. e. with these Words, or Words to this Effect.

2. The one Evangelist differs from the other in the recording of this *Prayer*, altering the Words and Expressions of it; which surely they had not done, if Christ had meant to tye us to the very Words of it.

3. We do not find it so used by the Apostles in their Prayers, which we have recorded in the Book of the Asts and the Epistles; and surely they best understood

our Saviour's Meaning in this Command.

4. The primitive Church had the same Sense of it that we have, as appears from many Testimonies, particularly that of Augustine in his Book De Magistro, Cap.

1. where he asserts, That Christ, in the Delivery of these Petitions, did not teach his Disciples how they should speak, or what Words they should use in Prayer; but to whom they givere to pray, and what Things they were to pray for, when they were in the Exercise of secret or mental Prayer.

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And indeed, there are many of the same Mind with Augustine, That Christ's Prescription in this Matter, was chiefly designed for secret Prayer; because he takes Occasion to give it, when he is discoursing on secret Prayer, Matth. 6. 6. But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in secret, &c. Likewise, they think it had a peculiar Respect to the present State and Circumstances of the Disciples, who were not then Ministers, but private Persons, and had not much Knowledge of the Mystery of the Gospel; for in it they are not taught to pray in the Name of Christ, as they are instructed to do afterwards: Christ did not think sit to reveal himself and his mediatory Office fully to his

Disciples at the beginning.

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5. The Lord prescribes other Forms and Patterns of of Prayer besides this in his Word, but doth not stint us to the precise Words set down, such as that in Hos. 14. 2, 3. Take with you Words, and turn to the Lord, fay unto him, Take away all Iniquity, and receive us gracioufly, so will we render the Calves of our Lips. Ashur shall not fave us, &c. And that in Foel 2. 17. Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People O Lord. and give not thine Heritage to reproach, that the Heathen should rule over them, &c. As it is not the Lord's Design there to bind us to fay always these very syllabical Words, but only Words to the same sense and Import: fo neither is it his defign in prescribing the Lords-pray-And it may feem strange, how these who plead for faying always the Express Words of it, when they pray, do not think themselves also bound to say these other Words afore cited, feeing the Command for faying them is as Exprels, as for the other.

6. Our Saviour gave to his Disciples, when they went forth to preach, as express Orders to say, The Kingdom of Heaven is at Hand, Matth. 10. 7. But surely he designed not to bind them to repeat always these very Words, when they preached; but only to make use of them, as the Text or Subject on which they

were

were to enlarge and keep their Eye in Time of preaching. The which, it is plain from Mark 6. 12. they did, for there it is faid, They went out and preached, that Men should repent: They reckoned, that the preaching of Repentance to the World, was the proper Use and Application of the Subject prescribed to them, concerning the Approach of the Kingdom of Heaven. And if the Disciples took up Christ's Sense and Meaning in this Place after this Manner, is it not reasonable to think, that they took it up so in the other?

As for what is pleaded by some, for the Necessity of concluding our Prayers always with this Prayer, as if it ferved thus, To consecrate our Prayers, supply their Defeets, and make amends for the Imperfections of them, I think is very abfurd: For, I. This Way of using and placing it, is a Piece of Will-worship, since we have neither Command nor Example in Scripture for it: nor can we infer the Necessity of it, from Reason, or the Nature of the Thing, seeing it appears as rational to place it in the Beginning, as in the End of our Prayers, and that the Pattern should be set before the Copy, according to the Practice of severals in the antient Church ---- 2. It is a manifest Abuse of Christ's Institution, and looks as if Peor'e made use of these Words as a Charm, or put this Form in the Room of Jelus Chrift, who alone can account for the Failings and Imperfections of our Prayers, and perfume them with the Incense of his Merits. The Doctrine and Practice of many in this Particular, have a natural Tendency to cherish Formality and Self-Righteousness, and to encourage People to trust to their own Performances, and lean upon fomething in themselves be-. fides Jesus Christ, who only is, The Lord our Righteousness.

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A short Paraphrase upon the LORD's Prayer, directing how to Pray, both in the same Words, and after the same Manner.

UR Father which art in Heaven; Grant we may be thy Children indeed, and with Faith and Confidence may come to thee on all Occasions, as Children to a Father able and ready to help us. Hallowed be thy Name; Let every one be possest with awful Impressions of thy great and holy Name, that they may study to be Holy as thou art Holy. Lord dethrone Sin and Satan, and let Thy Kingdom come; Cause every Kingdom, and every Heart, Submit to thy righteous Scepter and Government. And let Thy Will be done on Earth, by Men, with Sincerity, Delight, and Alacrity; As it is done in Heaven, by the Angels and glorified Saints there. And seeing we cannot do Thy Will, nor serve thee without necessary temporal Mercies, Lord Give us this Day our dayly Bread, even Food convenient for us, with thy fatherly Blessing and Good-will. And, Lord, put us not off with earthly Mercies to our Bodies, but grant us also heavenly Bleffings to our needy Souls. And forgive us our Debts, and Sins, which are many and grievous, for the Sake of the Merits and Ransom of Fesus Christ our Surety: As we forgive our Debtors, and by thy Grace pass by the Injuries we receive from others: God help us to more of this meek Christian Spirit and Temper. And as we intreat to be saved from all Sin past, so also we pray to be preserved from it in all Time coming. Lord keep us back from Sin, And lead us not into Temptation, but deliver us from Evil: Lord restrain and disappoint the Devil our Adversary, and deliver us from the manifold Sins, Snares and Dangers which daily surround us. To thee, O Lord, do we look for Hearing and Access, and upon thee do we depend for Mercy, for thou art Mighty to Save, Powerful to Help, and Glorious in thy tender Mercy. Father in Heaven, glorify thy Mercy in supplying our Wants, pardoning our Sins, and preserving us from Evil, For thine is the Kingdom, the Power, and the Glory tor ever. AMEN.

### A Family Prayer for Saturday's Evening.

OST glorious and infinitely exalted Lord God, great Fear and Reverence is due unto thee, from us thy poor Creatures; for there is an infinite Distance and Disproportion betwixt thy Majesty and us: Thou dwellest above in Mansions of Glory, but we dwell below in Houses of Clay.

Thou, even thou, art to be feared, and who may fland before thee when once thou art Angry? It is a Worder of thy Parience and Long-fuffering, that we poor undeferving, ill-deferving and Hell-deferving

Wretches, are not confumed long e're now.

We have been Transgressours from the Womb, Rebels against God, and Enemies to his holy Laws; Lord pity us poor lost Sinners, lying groveling under the Rubbish of the Fall, and cannot help our selves. O Lord, we cannot sufficiently express our miserable State by Nature. We are nothing, we have nothing, we know nothing, we can do nothing, but Sin. We are all as an unclean Thing, and all our Righteousnesses are as silthy Rags. Alas! O Lord, not only the Faculties of our Souls, but even the Senses and Members of our Bodies, our Eyes our Ears, our Tongues, our Hands and Feet, are defiled with Sin, and are daily Instruments of offeriding thee: From the Crown of the Head, to the Sole of the Foot, there is no Soundness: In us, Lord, dwelleth no good Thing.

Wherefore we have just Cause to stand afar off with the Publican, and smite on our Breasts, and to cry, God be merciful to us poor Sinners: Lord, we are unworthy to lift up our Eyes to Heaven, and far less to

dwell in Heaven.

But feeing, O Lord, in thy infinite Mercy, thou hast found out a Remedy, and opened a Fountain to the House of David, and to the Inhabitants of Ferusalem, for Sin and for Uncleanness; and hast declared that thou desirest not the Death of a Sinner, but delightest

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done rejo Who in the Groans of a contrite Heart. We humbly befeech thee, for Christ's Sake, to send thy Spirit to heal our Souls, cleanse our Hearts, renew our Minds, subdue our Wills, purishe our Natures, and consecrate both our Bodies and Souls, that they may become

Temples for the holy Ghoft to dwell in.

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Lord open our Eyes, and discover to us the infinite. Worth, and our absolute Necessity of Jesus Christ, the Saviour of lost Sinners; that we may with Speed slee to him, for Pardon of Sin and Reconciliation with God. Lord sprinkle us with the Blood, and cloath us with the Righteousness of thy beloved Son, in whom thou art well pleased: And deck us with the Gifts and Graces of thy holy Spirit, that we may be made like the King's Daughter, all glorious within.

Lord, discover more and more to us the Vileness of Sin, and Beauty of Holiness. Give us Grace to live the Life of the Righteous, that so our latter End may be like his. Help us to live in thy Fear, that so we may die in thy Favour: Let us never be willing, to live in such a State, as we shall be afraid to die in.

O that we may in the Close of this Day, and this Week, think seriously upon Death and Eternity: This bypast Day and Week have brought all the Living nearer to the Grave, and turned many into it. Yea, they have plunged many into Hell beyond all Hope of Relief; yet behold thou hast mercifully spared us, and givest us more Time for Repentance.

Tho we have mispent our Time, and negle Red our Duty this Week; yet thou in thy Mercy hast preferved us from Dangers in it, prospered the Works of our Hands, and brought us safely to the Close of it: Yea, thou art giving us the Prospect of enjoying another Sabbath, and hearing the joyful Sound of thy Gospel therein: O! what Thanks do we owe to thee, the glorious Author of all our Mercies?

Lord, When thou fawest every Thing thou had'st done in six Days, behold all was very good, and thou rejoiceds in the Work of thy Hands: But alas! When we review our six Days Actions, we have Cause

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to mourn, and cry, In many Things we have failed, who can understand his Errors? Lord cleanse thou us from secret Faults.

Alas! Our Hearts have been carnal, and we have forgotten Christ and our Souls Concerns through the Week: We have woefully come short of our Duty both to God and Man; We have not minded nor practised what we heard last Lord's Day from thy blessed Word.

Glory to thee O Lord, that thou hast not taken Vengeance on us for the Sins of this Week; but waitest to be Gracious. Wherefore, seeing thou art giving us Place and Space for Repentance, O give us also the Grace of Repentance. We beseech thee, Lord, for Christ's Sake, grant us this Night Repentance and Forgiveness for the Sin's of the bygone Week, that we may not appear before God on the Sabbath, with the Guilt and Filth of them upon us. O! let not our Sins keep back thy Blessing, or hinder thy Presence with us in thy Ordinances: But help us to sanctify our selves this Night, that to Morrow the Lord may do Wonders among us.

Lord give us Grace to prepare for thy Sabbath, and this Night to lay afide all worldly Thoughts and Cares, that we may be in Cafe to go up to the Mount to worship God. Help us to get our Hearts into a spiritual Frame, and to make Preparation as these, who are about to tryst and meet with God to Morrow.

Be favourable, O Lord, to thy Zion, and build up the Walls of thy *Jerusalem*. Let thy Name be glorified thro' all the Earth: Let thy Kingdom come in this Kingdom, and let Satan's Kingdom fall as Lightning before the Sun of Righteonsness.

Lord bless our Protestant King, and all in Authority under him: Blessed be thy Name, who hast given us

Protestants to rule over us.

Lord bless thy Servants in the Ministery, make them as burning and shining Lights, in the midst of a dark and perverse World: Let them be as Seraphims burning in Zeal against Error, Superstition and Profameness, and let a crucified Christ be the great Subject and Scope

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Prof Spirite Lion Let us have a who a care of their ? Plague Scope of their Ministery. God fit and furnish them for the Work of the Day which is approaching: Direct them to let down the Net on the right Side of the Ship, that a great Company of Souls may be inclosed, and brought safe ashoar to Jeius Christ.

Lord instruct the Ignorant, convince the Obstinate, reclaim the Wandring, convert the Unconverted, strengthen the Weak, comfort the Comfortless, and

fpeak Peace to troubled Consciences.

Be a Physician to the Sick, a Father to the Fatherless, and plead the Cause of the Widow. Provide for the Poor, visit the Prisoners, and pity the Persecuted. Deliver the Oppressed from him that spoileth, and

relieve the Needy that hath no Helper.

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Lord let a Cloud, yea, a dropping Cloud of Mercy hang over this Family both Day and Night. Let this Family be blest in him, in whom all the Families of the Earth are blessed: O that all of us Old and Young, may belong to Christ, and be interested in him, that as one House holds us now, one Heaven may contain us hereafter.

And now Lord, seeing we are one Week nearer our End, help us so to number our Days, as we may apply our Hearts unto Wisdom: And to behave our selves so now, as we may have a well grounded Hope, and the Peace of a good Conscience to support us at a dying Hour. And when we put off our Cloaths this Night, and go to ly down and sleep on our Beds; give us Grace to mind our putting off the Body, and making our Beds in the Grave, our lying down in the Dust, and sleeping there till the Morning of the Resurrection come.

Protect us this Night from all Dangers and Enemies, Spiritual and Temporal Defend us from that roaring Lion which Night and Day is feeking to devour us: Let us be fafe under the Shadow of thy Wings, and have underneath us thy everlafting Arms. O! Thou who art the watchful Shepherd of thy Ifrael, take care of us this Night: Command thy Angels to pitch their Tents about us, that no Evil may befal us, nor Plague come nigh our Dwelling.

Save us from lying down this Night in an unreconciled State with God: Lord accept of the Ranfom of thy Son's Blood, as a Propitiation for all our Offences, and intimate this to our Consciences, that so our Souls

may rest this night, as well as our Bodies.

Lord fanctify our Night's Rest and Sleep, that so our frail Bodies may be refreshed, and the better disposed to serve thee on thy own Day, without Drowzieness or Wearying. And O that we may have Grace to remember thee upon our Beds, and meditate on thee in the Night Watches: And when we fall asseep, O that we may leave our Hearts in Heaven, that when we awake, we may be still with thee.

Hear us, own us, and bless us for Christ's Sake; and let the Grace of our Lord Jesus Christ, the Love of God his Father, and the Consolation and Fellow-ship of the holy Spirit, be with us this Night, and

for evermore. A ME N.

# A Family Prayer for the Morning of the LORD's Day.

Lord Jesus Christ, look with Pity this Morning upon thy poor unworthy Creatures, drawing near the Footstool of the Throne of thy Grace, upon thy own Day: We acknowledge our Unsitness and Indiposition for the Work and Imployment of this holy Day: For, tho it be our greatest Honour and Advantage to be allowed Access to thee, yet, alas! our Souls are possess with a Spirit of Insirmity, and are so bowed together, that we cannot lift them up unto thee. Lotd are this sad Disease, spiritualize our Affections, remove our Carnality, and cleanse us from all our Sins: Lord separate them from thy Presence, as far as the East is distant from the West.

O Lord, we bless thee for preserving us this last Night from all Perils and Dangers, and for lengthning our So to thi will a caused Lord minat and So Strengtably.

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out our Time, and giving us a new Opportunity to repent, and make our Calling and Election fure. As thou hast awakned our bodies from Sleep, Lord awake our Souls from Sin and carnal Security; and help us to think upon that Morning, when the last Trumpet will awake us out of the Grave. And as thou hast caused the Light of this Day to shine upon our Bodies, Lord cause the Light of thy Word and Spirit to illuminate our blind Souls, and as thou addess new Days and Sabbaths to our Lives, Lord add new Grace and Strength to our Souls, that we may serve thee acceptably.

O Lord, give us Grace this Day in all our Performances to remember thee, that every Sabbath, every Sermon, every Prayer, and every Duty, fets us either a Step nearer Heaven or nearer Hell. What Cause have we then, to spend this Day, and work out our Salvation with Fear and Trembling? Lord forbid that it be our Condemnation, to go every new Sabbath to thy Sanctuary, to get new Bands laid upon us, to increase our Souls Deadness, to get our Hearts more hardned, and to be flain by the Words of thy Mouth. But Lord, we plead for Christ's Sake, that as this Day is a bleffed Day in it felf, fo it may be a bleft and comfortable Day to us, even a Day of Repentance and of Pardon, a Day of Conviction and of Conversion. Lord make it a Day of Reconciliation, between thy bleffed Majesty and our finful Souls.

Lord let not our Sins stand as a Cloud to stop our Prayers from ascending to thee, or to keep back the Beams of thy reconciled Face from shining on us. O! Let not our Sins stop the Current of thy render Mercies to us this Day.

We praise thee O Lord, for thy distinguishing Mercies to us this Day, particularly, that we were born, and do still live in a Valley of Vision, and in a light-fom Gosben, when other Nations about us, are full of Egyptian Darkness; and that our Fleece is wet, when others is dry. We bless thee for Sabbath-days, and for the Days of the Son of Man, which we do enjoy.

We Bless thee that we live in a Land where God is publickly worshipped on this Day; and that our Candlestick is not removed out of its Place, as we justly deserve, for leaving of our first Love. It is a good Thing, O Lord, to praise thy Name, and declare thy loving Kindness in the Morning of thy holy Sabbath. Let us go unto thy Gates this Day with Thanks-giving, and enter thy Courts with Praise.

O that this Day may be the Delight of our Souls, that on it we may not find our own Ways, do our own Works, speak our own Words, or think our own Thoughts. Lord fix our Hearts this Day upon thee, and Things above: Set a Watch before the Door of our Lips, that we offend not thee with our Tongues.

Lord open a Door of Utterance this Day to thy Servants, and give those that preach thy Word the Tongue of the Learned, that they may rightly divide the Word of Truth, and speak a Word in Season to their Hearers Souls, suitably to their various Cases. Lord make this Day a Day of Power, and give thy Gospel upon it a free Passage thro' the World, for the bringing in thy Elect.

Tho' there be many this Day to address thee, yet, thou well knowest all their Conditions; and it is no Trouble to thee to hear their different Complaints: It is all one to thee to relieve many as few, for in a Moment thou can'ft dispatch the Assairs of Millions together; Yea, thou can'ft more easily redress all our Grievances, than we can seek it of thee.

Lord, do thou this Day glorify thy free Grace, and fovereign Power, in causing the Gates of bolted Hearts to flie open, and the Powers of Hell to give back, and poor Sinners to cast down the Weapons of Rebellion, and touch the golden Scepter and live.

Lord, Thou hast the Key of David, that opens and no Man shuts, and shuts and no Man opens: Do thou, we pray thee, open our Hearts so this Day, by the Key of thy Word, that they may never more be shut an thee our Saviour; and shut them so by thy Grace,

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that they may hever more be open to Sin and Satan,

Lord forbid that our Hearts be as the high Way, or front Ground, where the good seed of the Word cannot thrive: Or like the thorny Ground, where the Cares of the World do chook the Word: But let us hear the Word with good and honest Hearts, and bring forth Fruit answerable thereto.

Lord keep us from Drouzieness, Wandring, or Wearying in Time of Hearing; and banish all vain and worldly Imaginations far from us. Lord draw our Souls out of the miry Clay of this World, and wean our Hearts from the vain Pleasures of it, that our Hearts may be intent upon Christ and Heaven, thro the whole of thy Day. Lord save us from Hypocrise in our Approaches to thee, or from drawing near thee with our Lips, when our Hearts are far from thee: But give us Grace so to ask, that we may receive, to seek, that we may find, and knock, that it may be opened to us.

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Lord let thy most holy Spirit be present with us, and reft upon us this Day, in Praying, Praising, Reading, and Hearing thy Word, that we may do it with Care and Attention, as for our Souls Lives: With Humility and Reverence, and without Prejudice, with Minds ready to hear and obey. And help us to mix our Hearing with Faith, and to live and walk this Day, and all our Days, by Faith, that so at the End of our Days, we may receive the End of our Faith, even the Salvation of our Souls. O that we may spend this Sabbath, and improve these Sermons, as if they were the last that ever we were to see or hear in this . World: For, all the Men on Earth, yea, all the Angels in Heaven, cannot affure us but it may be fo ; for our Times and all we have, are only in thy Hands.

O Lord, for thy Name's Sake, mount the Chariot of the everlafting Golpel, take to thy felf thy glorious conquering Power, and in thy Majesty ride prosperously, make the Arrows of thy Word sharp in the Hearts of D d

thine Enemies, whereby the People may fall under thee. Lord cause a Gale of Heaven's Wind to blow upon us this Day, that our dry Bones may be enlivened, our dead Souls quickned, our Faith strengthned, our Desires kindled, and our Love enslamed; that we may revive as the Corn, grow up before thee as the Lilly, and shoot forth our Branches as Lebanon; and that we may be enabled to run the Ways of thy Commands with enlarged Hearts.

Lord let Grace in us be like the House of David, every Day waxing stronger and stronger; and Sin like the House of Saul, growing weaker and weaker.

Lord make a Difunion this Day betwixt us and all our Sins, that there may be Communion betwixt Christ and our Souls,

All which we beg and intreat for Christ's Sake, to whom with the Father and holy Spirit, be everlassing Glory and Praise. A M. E. N.

#### Another.

Ternal and omnipotent Lord God, thou art the high and lofty One that inhabitest Eternity, yet thou art graciously pleased to dwell with the humble Spirit. We do humbly acknowledge our felves unworthy of this unspeakable Privilege of Access to thee thro' Jesus Christ. We deserve not to be called thy Servants, and far less thy Children; for we are the vilest of Sinners, and the worst of thy Creatures; we have lived in Enmity and Rebellion against thee, from the very Womb; we have abused and and incented divine Patience and Goodness, that have been to us like the dropping Dew: We have exasperated divine Power and Justice, that can consume us to Powder. We have provoked thee who art the fovereign Lord of Heaven and Earth, that by thy Word can tear up the Foundations of the World, as eafily as thon laid it them. We have dash'd both Tables of thy Law into Piece but grea into thou juftie Bu

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Pieces before thy Face. We have broken, not one, but all of thy Commands, even the Commands of that great God, who by another Command, might fend us into a Grave, or into a Hell, in a Moment; and tho thou did'st so with us, we could not complain of Injustice.

But, gracious God, thou art pleased in thy Mercy, to give us a new Sabbath and Time of Repentance; and to renew the Offers of Salvation to us thro' Jesus Christ. Lord give us Grace in this our Day of Mercy, to consider the Things which belong to our Peace, be-

fore they be hid from our Eyes.

Alas! Lord, our Spirits are dull, our Hearts are hard, and our Loye is cold: We are much out of

Frame for the Work and Duties of this Day. O! Let thy Grace be mighty in us, and fufficient for us, to rectify what is wrong, that we may be in the Spirit on

the Lord's Day.

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We defire Lord, this Day to remember thy wonderful Works of Creation, from which thou didft reft upon the Sabbath, and admire the Work of thy Hands. Thou said'st this first Day of the Week, Let there be Light, and there was Light. We pray thee, shine this Day into our Hearts, with the Light of the saving Knowledge of Christ.

We defire, in a special Manner, to remember with Thankfulness, the Resurrection of our Lord Jesus Christ, who this Day compleated the Work of our Redemption, and was declared the Son of God with Power. O that by Virtue of his Resurrection, we may rise this Day from the Grave of Sin, and walk in New-

nels of Life.

We bless thee also for the holy Spirit thou did'st pour down this Day upon the Apostles, to fit them for their Work, and to make up the Want of thy bodily Presence. Lord send down that Spirit this Day, to breath on our dry Bones; melt our tocky Hearts, and thaw our frozen Assections, into Tears of godly Sorrow for Sin: And inflame our cold Breasts with Love to God, and the Things of God.

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We bless thee this Day for the Light of the Word. the News of thy Golpel, and Discovery of the new Covenant to us, after the Way to Heaven by the old. was for ever blocked up. Lord cause us this day, not only to hear, but know the joyful Sound, that we may walk in the Light of thy Countenance, and in thy Name rejoice all the Day. Lord reveal thy Son not only to us, but in us. Lord hide not thy felf this Day. stand not behind the Wall, but give us a Glimse of thy Countenance thro the Lattels of Ordinances. Lord draw by the Vail of our Guilt, and make a Difplay of thy glorious and attractive Excellencies, that our Eves may fee the King in his Beauty, and our Souls be engaged to flee unto thee upon the Wings of Duries of Faith and Love.

Lord allow us this Day divine Intercourse and Fellowship with thee, in Duties and Ordinances. O that our Souls were ascending, and God descending, by Means of that blessed Ladder Jesus Christ, that reacheth betwirt Heaven and Earth. Let not the World and our Luss, be a Clog this Day to hinder our Souls from ascending heavenwards. Lord open the Windows of Heaven, and cause the Dews of thy Grace to descend upon our Souls, that we may taste and see that the Lord is good, and be enabled from our sweet Experience to say, Surely it is good for us to draw near to

God.

Lord be with thy Servant who is to deliver thy Melfage to us this Day: Let him be a faithful Stewart, to break and dispense the Bread of Life, and wisely to give every one his Share. Make him a Barnabas, to proclaim God's Mercies to the Broken-hearted, and a Boanerges, to denounce God's Judgements to the Obstinate. Let him be helped to speak a healing Word to a wounded Soul, and to send a piercing Dart to a secure Conscience. Mighty God, Make known this Day thy mighty Power, in quickning dead Souls, and opening shut Hearts. Lord, thou hast the Key of David, make patent Doors for thy self: O! Break the Iron-bolts of Unbelief, Hardness and Earthly-minded-ness.

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ness. Lord make thy Word as a Fire and Banner to us, a Fire to burn up the Stubble of our Lusts, and a Hammer to break the Rocks of our Hearts into Pieces. Paul may Plant, Apollos may Water, but thou Lord alone givest the Increase. All that Ministers can do, is but as the laying the Staff upon the dead Child, for there can be no Life nor Breath till Christ the great Prophet come himself. Some of us, alas! are so dead in Trespasses and Sins, that we may be put to make that Question, Can these dry Bones live? Yea, Lord, thou knowest they can, if they be breathed on by thee.

Lord, cause the South and North Winds of thy Spirit blow upon us, both the rough North Winds of the Law, to convince and awaken; and the pleasant South Gales of the Gospel, to Refresh and Comfort

us, according to the Exigences of our Souls.

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Lord open Fountains in this Valley of Baca, turn the dry Land of our Souls into Springs of Water, and cause the Wilderness of our Hearts to blossom as the the Rose. Lord meet with us this Day in thy Sanctuary; and do thou open our Lips, that our Mouths may shew forth thy Praise. Open our Eyes, that we may see the wonders of thy Law. Open our Ears, that we may hear the Voice of the Son of God: And open our Hearts that the King of Glory may come in.

Lord make thy Word as a sharp two edged Sword to us this Day, let its Point prick our Hearts, and its Edge setch Blood from our Lusts, and savingly wound our Consciences. Thousands, Lord, have sitten under the Word, these many Years, and never been reached nor moved by it, O do thou so manifest thy self to us, as thou dost not to the World. Lord pity us, for we are poor helpless Children hanging at the Breasts of thy Ordinances; O let them not prove dry Breasts or empty Cisterns to us. We look to thee this Day with Expectation, let none, we pray thee, return ashamed from the Fountain, let not the Expectation of the poor perish.

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Visit all the Assemblies of thy People this Day with thy gracious presence; and let thy Servants Words every where, be as Nails fastned in a sure place, by thee the great Master of Assemblies. We leave all these our Requests, tabled before the Throne of thy Grace, waiting a gracious return for the sake of our blessed Saviour Jesus Christ, for whom we bless thee; and to whom with the Father and holy Spirit be Praise for ever, AMEN.

## A Family Prayer for the Evening of the LORD'S Day.

Thou art cloathed with Honour and Majesty, and coverest thy self with Light as with a Garment: Thou only hast Immortality, and dwelest in the Light that no Man can approach unto. Yet thou art the hearer of Prayer, a God ready to forgive, and plenteous in Mercy unto all that call upon thee. Lord quicken us this Evening of thy Day, that we may call upon thy Name, and pour out our Hearts before thee.

We ackowledge O Lord, we have forfeited thy Favour and deserve thy Fury: For tho' thou plantedst us at first a noble Vine, and made Man an upright Creature; yet we have corrupted and deformed our selves by Sin: Yea by Nature we are all overspread with it, as a Leprosy: All the Faculties of our Souls, and Senses of our Bodies are corrupted. We have Understandings, but they are darkned; we have Wills, but they are Rebellious, we have Hearts, but they are impure; Assections, but they are corrupted; Consciences, but they are seared, and all our Senses have been Windows to let in Sin. Our Hearts, O Lord, have been long noisom Sinks of Sin, where the Seeds and Roots of all manner of Sin do lurk: And as the Fountain is, so are the Streams,

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both Hearts and Lives are unholy. We have followed the vain Imaginations of our own Hearts and rejected thy holy Laws: We have left these Things undone, which we ought to have done; and have done these Things, which we ought not to have done. We have finned prefumptuously against the clearest Light and the dearest Love. Thou hast graciously allowed us Time to work out our Salvations in; but alas! we have lavished away that Time upon our Lusts and Pleasures. Thou hast loaded us with thy Mercies, but we have loaded thy Patience with our Sins : Thou haft given us many Talents, but we have hid our Lord's Money, and and therefore deferve the Doom of the wicked and flothful Servant: We have been unfaithful Stewards, and wasted thy Goods: We have mispent our Time and profaned thy Sabbaths: We have been backward to the Duties of thy Worship; and have been very dead and formal in our folemn Performances. Alas we have not worshipped thee in Spirit and in Truth, but have dealt hypocritically with God, and taken his Name in vain.

O Lord thou might'st make use of these our Confesfions as Evidences against us, and condemn us out of our own Mouths; but there is Forgiveness with thee, that thou may'ft be feared. Bleffed be thy Name. that thou haft provided a way for our Pardon and Reconciliation in Jesus Christ. We pray, that for his Sake, thou wouldst forgive all our bypast Sins, and the manifold short-comings we have been guilty of this Day. Lord drown our Sins in the Sea of Christ's Blood, that our Souls do not link in the Ocean of thy Wrath. We flee to Christ's Cross as our Security, and to his Wounds for Refuge, and renounce all Confidence in any thing befides him; who is the Lord our Righteousness. And Lord, determine us, not only to accept of him as our high Priest to attone for us; but also as our King to-Reign in and Rule over us all the Days of our Lives. Lord possess the Throne of our Hearts, and put down all our Lufts, that they may Rule at more over us: And make us willingly submit to thy golden Scepter, and wreath the Yoke of thy Commandments about our Necks: And do thou so incline our Wills, and influence and animate our Souls with the Gales and Graces of thy Spirit, that we may never count thy Commandments grievous, but pleasant; and may esteem it not only our greatest Duty, but our highest Dignity to serve and obey thee. O put thy Fear in us, and write thy Laws upon the Tables of our Hearts, and let them be transcribed in

our Lives and Conversations.

Lord convince us fo, of Sin's Evil and Filthiness. that we may loath it and fhun it as we would do a Cup of deadly Poison, Lord fend thy Spirit to open our Eyes, and pull the scales of Darkness from them, which Satan hath put on; that we may fee Sin in its own Colours, in its native Blackness and Deformity: And Lord cherish and preserve any Convictions of this fort, thou hast wrought in us this Day by thy Word. Lord thou halt been shewing us our natural Face in the Glass of thy Word: O give us Grace to think on what we faw, and keep us from going away, and forgetting what manner of Persons we law out selves. May we retain lafting Impreficons of the filthiness of Sin, that we may be humbled for it, and made reftlefs till we apply to the Fountain of Christ's Blood for washing it away. Lord make us Doers of thy Word, and not Hearers only, deceiving our own Souls: Let thy Word be a Light to our Feet, and a Lamp to our Path, that our Conversations may be such as become the Gospel, and our Light may so shine before Men, that others feeing our good Works, may glorify thee our heavenly Father.

Lord fave us from refting on a good Name, for what will it profit us to have a Name to live, if we be really dead? Save us from trufting to an outward Form, for what will it profit us to have a Form of Godliness, if we be Strangers to the Power thereof?

Lord renew us in the Spirits of our Mindsy and let us

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be thy Workmamhip created in Christ Jesus unto good Works.

Lord work in us a true Faith, a fervent Love, and a lively Hope. O that the Love of Christ may burn up the Love of Sin and the World in our Souls, and constrain us to run in the Ways of thy Commandments.

Lord cause the saving Knowledge of Christ cover the Earth, as the Waters do the Sea; and let his Name be great, from the rising of the Sun to the going down thereof. Lord pity the blinded Nations that are destroyed for lake of Knowledge. Convince the Jews that Shileh is come, and that Jesus whom they crucified at Ferusalem is the very Messiah, and they need not look for another.

Lord appear in behalf of thy oppressed Churches, and let never the Gates of Hell prevail against thy Zion. Let now the Time to favour thy Zion be come, even the Time that thou hast set; and cause Peace and Prosperity dwell within the Walls of thy ferusalem: Let them prosper that love her Peace. Lord bless these united Lands, and make our King, and Rulers under him, publick Blessings to us, both in our facred and civil Concerns; and do thou still frustrate all the pernicious Projects of Papists, and those who are Enemies to the Protestant Succession and Religion.

Lord countenance the Ministers of thy Word, and water their Endeavours with the Dews of Heaven, that they may from every part of the Land bring many Sheaves into thy Barn. Let them have no more ground to complain, that they have spent their Strength for nought, spread forth the Gospel Net in

vain, and toiled all Day and catched nothing:

We bless thee, O Lord, for Sabbaths and Ordinances, and the joyful Sound we heard this Day, O let not thy Word be as Water spilt upon the Ground. Let not the good Seed be pickt up by the Fowls of the Air, nor rot beneath the Clods; but O do thou fix it in our Memories, and cause it spring up in our Lives and Conversations.

E e

Lord visit the Sick who Iy upon Beds of languishing, and are deprived of the publick Ordinances which we enjoy: Lord sanctify their Affliction, make up their Loss, and prepare us for Sickness and Trouble. Thou art pleased sometimes to cast us down on Beds of Sickness, and to draw the Curtain betwirt the World and us, that we may take a view of our bypast Life and suture State. Lord sanctify all our Trials for this Effect, that in the end thereof; we may have it to say, In saithfulness thou hast afflicted us and it is good for us that we were afflicted.

Let this Family be one of the Tabernacles of the Righteous, in which the Voice of rejoicing and Salvation shall still be heard. And let all of us be admitted to celebrate an eternal Sabbath with thee above, for the Sake and Merit of our Lord and Saviour Jesus Christ, who with thee and the holy Spirit is one God overall,

bleffed for evermore, AMEN.

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arting I was tract thou would be : . . .

C Lorious JEHOVAH, we bless Thee, that we have thee an all-sufficient God on a Throne of Grace, to flee to in all Straits, and that we have an able and compleat Savious at thy right Hand, who hath full Treasures and unsearchable Riches to beflow upon us. O what good News are these to us, that we poor indigent Beggars are welcome to a rich Saviour, and may come and beg our felves Rich at the Throne of Grace! Lord fhew us our Necessities and Wants, and make us know our Transgressions and Sins, that we may this Evening spread them forth before thee. Innumerable Evils, O Lord, do compass . us about, we cannot fo much as reckon up the Sins of this one Day. Alas for our want of Preparation this Day, for thy folemn Affemblies! What shall we fay for our Droufinels, Deadness, Carnality and wandring Thoughts in thy Worthip? Alas for the frailty

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frailty of our Memories which fo foon let go thy Word: We have not meditated and conferred upon these good Counsels and wholesome Instructions we have been this Day hearing: but have fpent much of thy holy Day in idle Discourse, and unsuitable Exercises. Oh! how little do we thrive in Grace and Knowledge for all the VVaterings and Means of Grace that we enjoy? Alas, we have lightly esteemed the Rock of our Salvation, and been unthankful for the Offers of redeeming Love! We have oft wounded him that healeth us, and trampled on that Blood which must sprinkle us from Guilt, and save us from the destroying Angel: VVe acknowledge Lord, that we deserve rather to be trampled under the Feet of thy Justice, than to be embraced in the Arms of thy Mercy. Hadff thou dealt with us O Lord. according to our Deservings, we had at this instant been desperately bewailing our Miseries amidst the Sorrows and Horrours of a fad Eternity. But gracious God, thy Mercy triumphing over thy Justice and our Sins, thou haft continued to us Life and Time, Sabbaths and Sermons, that we may repent and turn from all our Sins to thee. VVe have nothing, O Lord, to present to thee as a Satisfaction for these heinous Sins of ours, but only the Blood and Sufferings of thy dear Son, in whom thou hast declared thy self well pleased. Lord accept of us in him, and blot out all our Iniquities. Sanctify us by thy Spirit, and receive us into Favour and Friendship with thy self. Heavenly Father own us for thy Children, Children we are alas! in Knowledge, O that we were fuch in Duty and Affection. Lord qualify us with holy filial Fear, Love and Obedience, that we may live as thy Children here, and have Portions among thy Children above: O make us meet for the Inheritance of the Saints in Light. Let the Flesh be crucified in us with all its Affections and Lufts, and let no Iniquity have Dominion over us. O that we were acquaint with the Power and Life of Godliness, and were making Progress in Mortification, Self-denyal and Heavenly-minded-Ee 2 nels.

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mess. Give us Grace to be contented with our Lot, and with the wise disposal of thy Providence. Let mever the VVorld get thy Room in our Hearts, since it is a vain Thing, and the Fashion thereof passeth away. Help us to keep it in its own place, and to use it aright, and for thy Glory. Learn us to trample this VVorld under our Feet, and to use it as

a Step to climb up to a better VVorld.

Lord give us VVisdom to consider our latter End, and prepare for that great Change which is before us, and timeously to flee to Christ and employ him as our Surety, to pay all our Debts and clear all our Counts; that when we Come to die, we may have a well grounded Hope and the peace of a good Confcience, which will make an easie Death-bed to us, and give us a pleasant view of a Judgment Day, and our solemn Appearance before God. Lord forbid that we be found on the wrong Hand of the Judge on that Day. God help us on the Evening of thy Day, to remember the Evening of our Lives, and take a ferious look of Death and long lasting Eternity. Lord, thou determinest both the bounds of our Life, and the bounds of our Habitation: Thou plainly tellest us we must Die, but mercifully concealest the Time and Place, that every where we may stand upon our Guard, and every Moment expect thy coming, and always stand with our Counts prepared in our Hand, to give them up to thee our Judge. God fave us from fecurity and unmindfulness of Death and Judgment.

VVe bless thee, O Lord, that thou hast been pleased so long to continue us in the Land of Prayer and of Hope; and that thou hast been pleased to add this Day, and especially a Sabbath Day to our Lives; Let it not be for the Condemnation, but for the Salva-

tion of our Souls.

VVe praise thee also for the joyful found of the Gospel, that hath this Day been ringing in our Ears; Lord cause it also to ring thro' all the Corners of the habitable Earth; and let the Ends of the Earth see thy Salvation.

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Lord appear for thy Zion thro' the World, and plead the Cause of thy reformed Churches. Rebuke those who oppress them, or design their Hurt. Lord humble the proud Enemies of thy Zion, either bring them to thy Footstool, or else make them thy Footstool.

Lord strenghthen and establish what thou hast wrought for us in this Land: Say to thy Zion, Her Warfare is accomplished: Speak comfortably to thy Jerusalem, and let the Glory of the Lord rise upon her, that she may arise and shine: Make her an eternal Excellency, and the Joy of many Generations. Lord remember the Covenant made with our Fathers, and let us see thy Power and Glory, as they have seen thee in the Sanctuary.

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God bless our Protestant King, and all in Authority, and make us always thankful for the frequent Disappointments thou hast given to the bloody Designs of Papists against us and our Religion.

Lord give Wisdom to our Rulers, and take a Revenue of Honour to thy felf, out of all the publick Transactions of these Lands.

Lord bless the Gospel, and a Gospel Ministery in this Corner: And let us have an abundant Effusion of thy Spirit in our Assemblies.

Be thou the God and Guard of this Family, and all our Relations: Bestow upon us both spiritual and temporal Blessings, according to our Necessities. Guide us with thy Counsel, while we are here below, and afterwards receive us to Glory for Christ's Sake.

Now, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well pleasing in his Sight, thro' Christ Jesus. To whom, with the Father, and the eternal Spirit, be everlasting Glory and Praise. A M E N.

### A Family Prayer for Munday's Morning.

God and a great King: The Earth is thine and the Fulness thereof, the World and they that dwell therein. We prostrate our Souls this Morning before thy Throne, and beg to be accepted thro' Jesus Christ, and to have the Spirit of Grace and Supplication poured out upon us, that we may pour out our

Hearts before thee in Faith and Sincerity.

Lord, we confess, that by Nature we are poor Runaways from God: With the Prodigal we have deserted our Father's House, and forsaken the Fountain of living Waters. Our Souls are miserably depraved with Sin, and our corrupt Hearts have been ready to say, What is the Almighty, that we should serve him? We have panted after the Dust of the Earth; and been full of Care what we shall eat, what we shall drink, and wherewithal we shall be cloathed: But have neglected to seek the Kingdom of God, and the Righteousness thereof. Lord open our Eyes, and shew us our Folly.

Lord, let us not live and die in the State wherein we were born, and have long lived without thee: But look on us with Pity, and put furth that Power whereby thou madest us Creatures, and make us new Creatures: Surely, thou who by a Word broughtest the World out of nothing, can make us new Hearts. Lord suffer us not to perish, when thou can'ft so easily make us Happy. O speak the Word and it shall be

done.

We humbly thank thee O Lord, for all the Mercies of this bypaft Night and Morning. It is of the Lord's Mercies that we are not confumed, even because thy Compassions fail not, they are new every Morning, great is thy Faithfulness. And now, seeing the Sabbath is over, and we are entring upon the other Days of the Week, Lord save us from forgetting our Sab-

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bath Work and Employment, when we are taken up about our weekly Affairs. O that thy Word may have lasting Impressions on us, and much of our Sabbath Frame may remain with us, when we are going about our other Business; for then might we expect to prosper the better therein, and to be rendred fitter for the next Sabbath, if it please thee to spare us to see its Lord keep our Hearts from being sunk in Sensuality, and drench'd in worldly Affairs thro' the Week: But raise our Affections to Things above, where Christ is, even when our Hands are imploy'd about Things on Earth; that we may use the World, as if we used it not.

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O! How many Sabbaths and Weeks have we mifpent, and yet thou sparest us, and visitest us with new Mercies? Were this, Lord, the last Hour we had to live, and these the last Words we had to speak. we behooved to fay, Lord, thou hast been a merciful and gracious God to us. What a Wonder is it, that God fhould condescend to notice us, or take Care of our Concerns. It is a Wonder that thou humblest thy felf to notice the Things that are in Heaven, or tell the Number of the Stars: But it is yet more wonderful. that thou doest notice Things below, and numberest the Hairs of our Heads. But, Lord, we beg for more than the Protection of thy common Providence. O compass us about with thy Favour, as with a Shield. There be many, O Lord, that fay, Who will shew us any good? They look for all their Happiness from Things Temporal: But, Lord, we beg thou wilt not put us off with common Mercies as a Portion, but lift up the Light of thy Countenance upon us; for in thy Favour there is Life: Yea, thy loving Kindness is better than Life. This Life flies away like a Vapour, but thy Mercy endureth for ever.

Lord fanctifie our worldly Imployments, and profper us in all our lawful Undertakings. Bless us in the City and in the Field' in the Basket and in the Store, in the Fruit of our Bodies, and in the Fruit of our Ground. And above all, let our Souls prosper and

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grow in Grace, and be thou as the Dew to Ifrael; command the Blessing from Mount Zion, even Life for evermore. Lord give us Grace to live together in Peace, Unity and Love, and let our Examples mutually provoke one another to Love and good Works.

Lord keep us in thy Fear all the Day long, and preferve us from Sins and Snares thro' the whole of this Week. O that we may be careful to avoid all known Sin, and especially the Sin that doth most easily beset us. Let us be Wife and Prudent in our Behaviour, and Consciencious in all our Dealings : that we may commend our selves to every Man's Conscience. Lord let thy Goodness and Mercy follow us while we live, and let Christ and Glory meet with us when we die. Make us as defirous to glorify thee now, as to be glorify'd by thee hereafter; that so we may be in Case to pray in Christ's Words at the Hour of Death, Father, we bave glorify'd thee on Earth, and finished the Work thou gavest us to do; and now, glorify us with thy self above, with that Glory thou hast provided for thy People from the Foundation of the World.

Lord shine upon thy Church thro' the World, and dwell in these united Lands of Britain and Ireland; as they are united by Nature and Government, may they be united again in the Advancement of a Work of Reformation. Lord appear in a special Manner, in behalf of thy Zion, in the Land of our Nativity. Lord make us glad according to the Days wherein thou hast afflicted us, and the Years wherein we have seen

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Glory unto their Children. And let the Beauty of the Lord our God be upon us, and establish the VVork of our Hands.

Lord bless all these for whom we are bound to pray, and dwell in this Family. Let Peace and Truth be preserved in our Time, and be conveyed to our Posterity; and let us see the Good of Jerusalem all the Days of our Life.

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and refurely herd stroye Lord give us our daily Bread, and forgive all our Sins; bear us up in thy everlasting Arms, and defend us from Evil: And to God the Father, Son and Spirit, be ascribed Kingdom, Power and Glory, hence forth and for ever. A M E N.

A Form of a personal Govenant with GOD; proper for a young Communicant, before his Approach to the LORD's Table.

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Ternal and Almighty God, behold a poor Creature, that is loft and undone by Adam's Fall, and deeply funk into the Gulf of Sin and Mifery. O Lord, I want VV ords to express my miserable Condition by Nature: I am a poor Captive, under the Slavery of Sin, Tyranny of Satan, Bondage of the Law, aud the Empire of Death. My Sins are many and great, they swarm both within and without me, and have made me black and loathfome in thy Sight. Thy Sword of Justice is drawn, thy Law is thundering Curies against me, and the Clouds of VVrath are hanging black above my Head . My Soul is within a Step of Death and Hell; Yea, Hell is gaping for me from beneath, and my Sins are like Millstones about my Neck, were me down into it. O Lord, it is a Wonder that I am not at this Mament roaring in endless and easeless Flames, without hap or Hope : Lord fave me or elfe I perish. Lord look with Pity upon a perishing helples Sinnner, that hath long lived at a Distance and Enmity with thee, and preferred Satan's Drudgery to thy Favour and Friendship. Alas? I have gone aftray as a loft Sheep, wandring on the Mountains of Vanity, led Captive by Satan at his Will, and ready to go wherever the Devil drives, which will furely be to the bottomless Pit, if thou the good Shepherd do not prevent it. But, Lord, tho' I have destroyed my felf, yet, blessed be thy Name, in thee is my

my Help: Thou haft laid my Help upon one that is mighty to fave. Wherefore, O Lord, fince thou hast graciously contrived, revealed, and offered Help and Salvation to me a lost Sinner, in and by the Mediation and Satisfaction of thy dear Son Jesus Christ, as my high Priest and Surety: I do with my whole Heatt and Soul acquiesce in this wife and noble Method of Redemption, and am content to embrace Christ as my Mediator, Surety and Propitiation, for making Attonement to Justice for all my Sins: Yea, I do here cast my finful Soul into the open Arms of a crucified lefus, and class about him as my bleeding high Priest, relying only upon the Merits of his Righteousness, and Ranfom of his Blood, for washing away my Guilt, and procuring my Acceptance with God. I renounce call other Saviours and Helps as vain, and close heartily with the free Offers of Christ made to me in the Gospel. I lay the Stress of my Soul, and my Salvation, upon no Duties, Works, or Attainments, but upon Christ alone. I do not take hold of his Promises or Purchase alone, but flee to Christ himself, and embrace him in the Promises, as my Lord and my God.

And fince it is in Christ only, that God is well pleased, and out of him he is a consuming Fire, I do here
see to God in Christ, and accept of him as my God
and Portion; Yea, I take Heaven and Earth to Witness, that I accept of a whole Trinity, and chuse God
the Father to be my Father, Jesus Christ to be my Saviour, and the Holy Ghost to be my Sanctifier. And
I do solemnly give up my self Soul and Body to God
the Father, Son and Holy Ghost, to pardon, wash and

fanctify me for his glorious Service.

Likewise, I do here embrace Jesus Christ my Saviour, in all the sweet Offices and Relations wherein he is held forth to me in the Gospel: I take him for my Prophet, Priest and King, and give up my self to be saved, ruled and taught by him. He is my alone High Priest: I renounce all my own Righteousness and Worthiness as filthy Raggs, and avow him to be the Lord my Righteousness: I shee to his attoning Blood,

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as my alone Propitiation, and rely on the Virtue of his Sacrifice. He is my great Prophet and Counsellor, I renounce mine own Wildom, I fubmit to his Teaching, I commit my felf to him as my only wife and fafe Conducter thro' the Wildernels, to lead me and guide me. Lord Jesus, thou art my Guide to find my Way. my Strength to walk in it, and my Reft at the End of it. He is my King, I make choise of his Government, I accept of his Laws as well as his Love. Lord Jefus. I renounce mine own Will, and take thy Will for my Law, I esteem thy Precepts concerning all Things, to be right, they are Holy, Just and Good. I accept of all thy Ordinances, and bless thee for thy Word and Sacraments. I submit to all thy Providences, dispose of me and mine as thou thinkest best. I humbly submitto thy Rod, and take up thy Crols, with a firm Resolution to follow thee where ever thou goeft, thro' good Report and bad Report. Yea, I do, with all my Power accept of thee, to be my Lord and Husband. for all Times and Conditions to love, honour and obey thee above all: I willingly make choice of thee, and all that is thine. I take thy Spirit for my Guide and Comforter, thy Word for my Rule, thy Sabbaths for my Delight, thy Testimonies for my Counsellors, thy People for my Companions, Holinels for my Way, and Heaven for my Home. Again, Lord, I do without Referve give up and refign my felf to thee, and all that is mine: Alas! I am poor, and have nothing to give thee, but with the poor Widow, I cast in my two Mites. Soul and Body into thy Treasury: I dedicate my Heart to be thy Temple; my Faculties and Affections to be thy Servants and Agents; My Senses and Members to be Infruments of Righteousness: and all my Enjoyments to be employed for thy Use and Service.

O Lord, thou requirest the Heart: Alas! the Heart is deceitful above all Things, and my Heart is deceitful above all Hearts; I am assumed to offer it to thee. O if it were better, and worthy of thy Acceptance; had I ten thousand Hearts, they were all too

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little ;

· little; fuch as it is, Lord, I offer it to the who made it at first, to make it new: O! make my Heart as thou wouldst have it, holy, foft, and plyable: Stamp thy Image, and write thy Laws upon it; thar I may ferve thee for ever. I give my hearty Confent to thy Entry this Day, and possessing the Throne in my Soul; Lord fubdue Corruptions, put down Lufts, and caft out all that stands in Opposition to thee. Lord fashion my Soul and Body by thy Spirit, for thy Work and Praise. O Lord, I do here avouch thee this Day to be my God, to walk in thy Ways and Statutes: But thou knowest my Weakness, and the manifold Tentations I am exposed to: I look to thee therefore for covenanted Grace and Strength: Lord give what thou requireft, and then demand what thou pleafest: Be furthcoming to me in my Straits, and a present Help in the Day of my Need. O Lord, I rest not in my Promise to thee, but in thine to me, that thou wilt never leave nor forfake me. O Lord, I diftruft my own Resolutions, and my own Strength; but I look to Jesus the great Surety of this Covenant, in whom only I have Righteousness and Strength: Lord Jesus undertake for me, and be Surety both for God's Part and mine. And ratify in Heaven what I have done on Earth, that it may be a fure and everlasting Covenant, a Covenant which thou hast made with me, as well as I with thee. And let this Covenant be a Fountain of Comfort to me all my Life, at the Hour of Death, and thro' all Eternity.

# A Family Prayer for the Morning of a Communion Sabbath.

God, who hast Heaven for thy Throne, and the Earth for thy Footstool; and the greatest Kings and Princes of the World, are no more in thy Sight, than as crawling Worms upon this Footstool.

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We asknowledge, O Lord, that it is of thy infinite Mercy, that we see the Morning of a new Day: Yea: a new Sabbath: And especially a Communion Sabbath in thy World. Alas! we have been long Rebels and Traitors to thy Crown and Dignity: But O merciful King, we come to thee with Ropes about our Necks. owning that we justly deserve to be hung up in Chains of Darknels among the Damued, to be eternal Spectacles of Justice, and Butts of thy Indignation. O Lord, thou hast Bowels of Mercy, as well as Beams of Glory; and we have heard the Sounding of thy Bowels towards loft Sinners, in the preaching of the Gospel.

It is a great Priviledge, O Lord, that we are allowed to speak to thee in Prayer, or hear from thee in thy Word: But O how great is the Honour thou put'st upon us! when thou invitest us to Communion with thy felf at thy holy Table, and callft us to Celebrate the Memorials of our Saviours Death, and share of the Fruits of his Purchase. O that with Willingness we may go to a Communion Table and obey Christ's dying Charge, who so willingly obeyed God

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O Lord, we are unworthy of the least Crumb that falls from thy Table, far less of being allowed to sit with thee at the Table, and eat of the Childrens Bread. But fince thou art pleased to honour us lo far, as to call us to the Marriage-Supper of the Lamb, Lord give us the Wedding-Garment. Preparation of the Heart, comes from thee, Lord prepare our unprepared Hearts, and give us all the Sacramental Graces, for the entertainment of the King of Glory. Lord give us spiritual Hunger and Thirst for this Soul-Feast: Dig Wells in this Valley of Baca, and cause Heaven's Rain to descend and fill the Pools: Lord turn the Wilderness into a fruitful Field, even the dry Land of our Hearts into Springs of Water, that our barren Souls may have the smell of a Field which the Lord hath bleffed. Lord thaw our cold Icie Hearts with the Beams of thy Love and BreathAPPENDIX.

Breathings of thy Spirit. Awake O North Wind, and come thou South, blow upon our Gardens, that the Spices thereof may flow out; and let our Beloved come into his Garden and eat his pleasant Pruits: O let our Welbeloved come and feed among the Lillies till the Day break and Shadows flee away. Lord draw us and we will run after thee. Bring us into thy Chambers, that we may be glad and rejoice in thee, and may remember thy Love more than Wine: And when the King fits at his Table, let our Spikenard fend forth the smell thereof.

Lord, we come to thee in a good Day, when there is plenty about thy Hand: O bring us this Day into the banqueting House, and let thy Banner over us be Love. Surely O'Lord, the Sea is not so full of Water, nor the Sun so full of Light, as thou art full of Grace and Mercy; thou wilt not miss a Crumb to us this Day; O fill our narrow Vessels out of thy inexhaustible Fountain: Let not such miserable Objects go away from thy Door, without an Alms: But Lord scatter thy Bounty, and let us poor Beggars gather it.

To whom elfe, O Lord can we go for Supply, but to thy felf? Thou art our Sun, from whose Beams we must receive the Light of Grace. Thou art our Fountain from which we must draw living Water. Thou art the Rost from which we must receive sap of increase. Thou art our Head, from whom me must receive Life and Influence: Lord, open the Doors of thy Treasure-House this Day, and communicate to us

the unsearchable Riches of Christ.

O that thou wouldst bow the Heavens, and descend this Day upon the Mount in sight of all the People: As this is a great Day, Lord make it a good Day. Let thy Spirit with its Insuences be like fordan this Day to overflowall its Banks. Lord send a blest Inundation and Stream-Tide of that River, whose Streams make glad the City of God: And cause a Stream of the Water of Life run into every one of our Hearts, that our Souls may be this Day as watered

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Gardens, and as Springs of Water, whose Waters fail not.

Lord, thou art every where and fillest every Place: but thou art present in a special manner, in thy Sanctuary and in thy Ordinances. Shall we O Lord, be furrounded with thy Bleffedness, and yet continue Miserable ? Shall thy rich Fulness be so near us, and we remain empty? Shall thy Goodness be on every Hand of us, and yet Evil still abide with us? Shall we Starve in a Feast-house, die beside a Physician, and perish betwixt the out-stretched Arms of Mercy? The

Lord forbid this be our Lot.

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May we have Grace, O Lord, all this Day to wait upon thee: When thou drawest, cause us to run; when thou knock'ft, make us to open: When thy Spirit blows, help us to spread the Sails: And when the Waters are stirred this Day, O! let us put in for Cure. Had we Facob's Strength to wrestle with God this Morning, we would fay, We will not let thee go till those bless us, and shew us a Token for Good, even a Token of thy distinguishing Love. The Desires of our Souls, O Lord, are to thee, and the Remembrance of thy Name: For, there is none in Heaven or Earth, but thou alone. who can'ft fuit our Souls Necessities. Nothing but infinite Mercy can forgive our Sins, none but infinite Power can subdue our Lusts; nothing but infinite Fulness can sapply our Wants: None but infinite Wisdom can guide us thro' this Wilderness.

Lord meet us this Day at thy Table; dispel all our dark Clouds, breath on our Souls, and shine on our Graces. Let Salvation this Day come to this House. Lord deliver our Souls from Death, our Eyes from Tears, and our Feet from falling. Bring us out of the miry Clay, set our Feet upon a Rock, and establish our Goings; and put a new Song in our Mouth, even

Praise unto our God.

Grant us a Heart-melting and Soul-overcoming Look of Christ's Face this Day. O bright Morningstar, we befeech thee, shew us thy Glory. Thou art fairer than the Sons of Men, more glorious than Moun. APPENDIX.

Mountains of Prey, the Chiefest among ten thousands; Yea, altogether Lovely. O! lovely Saviour, thou wast listed up from the Earth, to draw Sinners to thee: And now when we are to see thee represented, as thus listed up, O! may all our Hearts and Eyes be drawn

to thee, and fix'd upon thee.

Lord take us up to the Mount this Day, that we may fee Christ transfigured before our Eyes, and may get such a Sight of him, as we never got before; and fee such Comeliness in him, as may satisfy our Minds, captivate our Hearts, and make us long to be dissolved, that we may come there where we shall behold him Face to Face, see him as he is, and be ever with the Lord.

Lord mercifully visit all our fellow Communicants, and feast with them this Day. God prevent unworthy Communicating, and save us from eating and drink-

ing our own Damnation.

God bless these who are to be employed as thy Stewards, upon this solemn Occasion: Lord enlarge their Hearts, and open their Mouths, and make their Tongues as fined Silver, that their Words may be powerful, suitable and fitly spoke, like Apples of Gold in Pictures of Silver. And when they are busied in inviting and serving us at thy holy Table, let them not go unserved themselves.

Let the Words of our Mouths, and the Meditations of our Hearts, be acceptable in thy Sight, O Lord, our Strength, and our Redeemer. To whom be Glo-

ry for ever. AMEN.

#### Another.

Venant with thee by Baptism, and come under many Obligations to become thine. But alas! we have dealt perfidiously in thy Covenant; we have broke all our Vows, and backslidden from thee. Were we under the

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the Law, we were undone: But bleffed be God, we are under a Covenant of Grace, that admits of Repentance, promises Pardon to the Penitent, yea Repentance to the hard hearted, and invites backsliding Children to return unto thee.

O Lord, we defire this Morning to take hold of this Covenant, to consent to its Offers, and acquiesce in the Method of Salvation proposed therein, thro the Righteousness of a Saviour. O seal it to us this Day at thy Table, and own us as thy covenanted People. O remember us there, with the Favour thou bearest to thy People. Look on us there, and be merciful to us, as thou usest to do unto those that love thy Name, that we may this Day have it to say from sweet Experience, A Day in thy Courts is better than a thousand, and an hour at thy Table is better than ten thousand elsewhere; and surely it is good for us to draw near unto God.

We are indeed unworthy Creatures, and unworthy of the least Mercy from thee: Is it meet Lord, to take the Childrens Bread, and cast it to such Dogs as we are? Yet Lord, the Dogs eat of the Crumbs which fall from their Masters Table. Lord give us z Crumb of Mercy this Day, and we will be thankful; Thou haft promised the Needy shall not be forgotten. and the Expectation of the Poor shall not perish: And is there any more Needy or Poor than we? God Make us as fenfible as we are Needy, and as humble as we are Poor: For then would we be fit Objects for thy Compassion. Help us Lord to open our Mouths wide this Day, that the bountiful Mafter of this Feast may fill them. And seeing thou art calling us to this great Feaft, let us not be found without. the Wedding-Garment, when the King comes in to view the Guests. O God, deliver us from Bloodguiltiness this Day: O save from shading Christ's Blood and wounding our own Souls.

We befeech thee, for Christ's sake, give us Faith, Love and Repentance in a lively Exercise. Make us look on him whom we have pierced with our Sins.

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ind receive a broken Christ into broken Hearts. Lord increase our weak Faith; warm our cold Hearts with the Fire of thy Love, and shed abroad thy Love in our Hearts. Lord say to each of our Souls this Day, I am thy Salvation: And say it so as to make us hear it: And make us hear thee, so as to follow thee, and follow thee so as to find thee: And let us find thee so, as never to lose sight of thee again. Lord lift up thy Countenance so upon us, as never to take thy loving Kindness from us again.

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O Lord, we do not present our Supplications before thee, for our own Righteousness; but we make mention of Christ's Righteousness, even of his only. Behold, O God, our Shield, and look upon the Face of thine anointed, in whom thou hast, by a Voice from Heaven, declared thy self well pleased. Lord be well pleased with us in him, and let us be accepted in the

beloved.

Lord meet us this Day, with a Bleffing, even a Fathers Bleffing at thy Table. Lord grace thy Ordinance, and beautify our Affembly with thy gracious Presence, and fill thy House with thy Glory. Give us Faith's fight of Christ this Day, and a clear View of the Method of Salvation thro' him: And make us well content to accept of Salvation, as a free Gift thro' Christ's Blood, disowning all worthiness in our selves.

Lord Jesus, save us for thy Name sake, and do to us according to thy great Name, for thy Name is the strong Tower, to which we slee, that we may be safe. Lord shelter us under the shadow of thy Cross, and skreen us under the Wings of thy Righteousness accept of a Company of poor timerous Doves, coming slocking to thee as the Doves to their Windows.

Lord vouchafe a merciful Look to us this Day, fuch a Look as thou gavest poor Israel, when wallowing in his Blood, a Look that may cause us live: Give us such a Look as thou gavest to Peter, that may pierce our Hearts, and cause us to weep bitterly, as thou gavest to Zucheus, that may cause us come down from our Sins, our Self-conceit and Self-

Self-righteousness, and receive Christ joyfully into our Hearts. Lord look all our Idols out of Countenance; and look our wandring Hearts into a right Tune and Frame of Duty, that we may be enabled this Day to sing and say with the Psalmist, My Heart is fixed, O God, my Heart is fixed, I will sing and give praise.

O Spirit of God, come and fall to work with us, put in thy Hand by the hole of the Door, and let Heaven's sweet smelling Myrrh, drop on the Handles of the Lock, that we may awake from our Deadness, and our bolted Hearts fly open to entertain the King of Glory.

Lord make this a great Gospel Day in this Congregation, a Day of Resurrection to the Dead, a Day of Deliverance to the Captives, a Day of healing and sealing to wounded and wrestling Souls. Let the sighing of the Prisoners come up before thee, proclaim Liberty to the Captives, and open the Prison Doors to them that are bound. Lord knock off the the Fetters of Unbelief, and loose some poor Souls, whom Satan hath kept bound these many Years: Bring their Souls out of Prison, that they may praise thee, and serve the with joyful Hearts in a new course of Gospel Obedience: And may ever abhore Sin, which crucified their dearest Saviour.

O that many this Day, may be pierced in their Hearts for Sin, and may feel their indispensible need of Christ, so as to cry, Men and Brethren what shall we do to be saved? Give us Christ or else we die, none

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Give Grace to thy Servants to speak and distribute, and to us to hear and partake, as those who believe the Eyes of God and the Eyes of Angels are upon us, and narrowly inspect our Deportment in all that we do. Lord help to Sincerity and Truth in the inward Parts: And the good Lord pardon every one that prepareth his Heart to seek God, the Lord God of his Fathers, tho not cleansed according to the Purisication of the Sanctuary: Lord hear our Prayers and heal the People. All which Things we beg and entreat for our Redeemers sake.

Gg 2

Glory to God the Father, Son and Holy Ghoft for now and ever, AMEN.

# A Family Prayer for the Evening of a Communion Sabbath.

Oft glorious Majesty, who among Angels or Saints, can utter the mighty Acts of the Lord? Or who can shew forth all his Praise? Lord help us this Evening to praise thee according to thy excellent Greatness, and infinite Goodness manifested in a special manner in the work of Man's Redemption. Glory, Glory to God, that from Eternity contrived this Method, and laid down the Way for it; yea provided a Surety for us, before ever the Debt was contracted, and a Saviour before we were loft. We may well cry, Lord, what is Man that thou art mindful of him? That thou fouldft have fent thy beloved Son to suffer such bitter things for him, to attone offended Justice, and be a Propitiation for Sin. But O what are we the worlt of Men, that we should have any part in this Attonement, who have fo oft flighted and neglected it when in our Offer! What a wonder of Mercy is it, that thou shouldst wait to be gracious, and admit us to renew Covenant with thee, who have fo treacheroufly broken former Vows and Covenants, and wofully backfliden from God.

O Lord we acknowledge, thou hast long waited upon us, who have strayed from thee as lost Sheep, and have sumed away many a Day of Grace, and many a Gospel ofter. Thy Wrath soon brake out against the Angels that fell; thou didst not wait for their Repentance, but presently condemned them to eternal Chains of Darkness: Yet thou hast long sollowed us with Mercy, and that even after we have undervalued and trampled upon the greatest Gift and and richest Jewel of Heaven, Jesus Christ. O Lord, we have cause to be ashamed that we were not more

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deeply affected with thy Goodness to us this Day, and with the great Things set before us, and offered to us at thy Table. Alas! our Hearts were much sunk with Deadness and Formality, when they should have been elevated with heavenly Desires; and should have been sending up whole Vollies of Praise to our Redeemer.

We have this Day mingled our Sacrifices with our Sins, it is a wonder thou haft not mingled them with our Blood, and haft not dealt with us as with Nudah and Abibu; and made the Congregation this Day a Field of Blood. But, gracious Lord, we pray thee to sprinkle our Sacrifices with Christ's Blood, and cover their Defects with his Righteousness; and then all shall be well. Lord pardon the Iniquities of our holy

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We bless thee, O Lord, for the heavenly Food we have this Day been partaking of: O that our Souls may be so strengthned and encouraged by it, as we may be able to run in thy Ways, fight the Armies of the Aliens, and prevail over all our spiritual Enemies. Lord, thou art the living and life-giving Bread, Lord ever more give us this Bread. And now, fince we have been eating Bread at thy Table, fave us from lifting up the Heel against thee. We have now opened our Mouths to the Lord, O! fave us from going back, Save us, we pray thee, from making Peace again with these Lufts, which nailed Christ's Hands, and made his Soul heavy unto Death. But fince we have been lifting our felves under Christ's Banner, and Iwearing folemnly to him, help us to fight manfally against his Enemies, and follow the Captain of our Salvation thro' all Difficulties and Tentations. May we now for ever abandon our old Sins, and never more return to Folly: May we never again venture upon that which killed, our dearest Lord, grieves his Father and his Spirit, and damns our own Souls: May we now hate Sin worse than Hell, and flee it as the Plague of Plagues, and Fountain of all out Milery,

Lord defend us now against all our spiritual Enemies, and especially, deliver us from our selves, and

from

from our false and treacherous Hearts, which have so oft beguiled us, and yielded us a Prey to Satan and the World, and will now be ready to do it over again, if they be not restrained and prevented by thy Grace. Oh! How oft have we faintly turned back in the Day of Battel, and gone from thy Standard, into the Enemies Camp? Lord give us Faith, that we may always depend upon thee for Strength and Furniture, whether for Work or Warsare, Duty or Difficulty. For Christ's Sake, leave us not to tug at the Oar of unassisted Endeavours, or struggle with Duty in our own Strength: But O! Thou who art our covenanted God, we look to thee for covenanted Strength: Lord give what thou requirest, and then demand what thou

pleasest.

O Lord, we have this Day fworn Alledgeance to thee as our Lord and Mafter: We have wholly refigned and given up our felves to thee; our Souls, with all their Faculties; our Bodies, with all their Senses and Members, to be living Instruments of thy Glory and Praise. Let, Holiness to the Lord, be now written upon them all. Whatever we are, let us now be for thee. Whatever we have, let us be thine. Whatever we can do or endure, let us do and fuffer it for thee; fince we have dedicate all to thee. Let us now have a fincere Respect to all thy Commandments, counting them, concerning all Things, to be Right, and hating every false Way. Cause us to rejoice in thy Testimonies, more than in all Riches: And let our Obedience be universal, chearful, constant, and growing like the the morning Light. May we now be going on from Strength to Strength, from one Degree of Grace to another, from one Evidence, Experience and Manifestation to another, till at length we appear before God in Zion, May we now forget those Things which are behind, and reach forth to these Things which are before, and fo press on toward the Mark, for the Prize of the high Calling of God in Christ Jesus. And may we count all Things but Dung and Loss, that we may win Christ,

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Christ, and be found in him, not having our own

Righteousness, but his to cloath us.

The Lord pity them who had never a Dawning of Gospel-light, but have long dwelt in the Region of Darkness. and Sliadow of Death: O! let the Sun of Righteousness rise and shine upon them.

Enlarge the Territories of the Mediator's Kingdom, let it and the World become of equal Latitude: O that God would perswade Japhet to dwell in the Tents

of Shem.

O! When shall the Prophesies concerning Babylon's Fall, and Antichrist's Destruction, be turned into Histories; and thy glorious Promises be accomplished to thy Zion?

Lord visit thy afflicted and persecuted People abroad, and raise up the Tabernacle of David, that is fallen

there.

May this Land of our Nativity, be still the particular Care of thy Providence; and may the Gospel in this Land, laste like the Sun thro' all Generations: May it be conveyed to Posterity, that the Children unborn may rise up to praise thy Name. O that our Moon may shine as the Light of the Sun; and O that Scotland's Sun may be Sevenfold, as the Light of seven Days.

Lord preferve our Protestant King, to be long a nursing Father to thy Church, and a publick Blessing to the Land: Grant him disinterested Aims at thy Glory, that he may rule for thee, by whom Kings reign and Princes decree Justice. We bless thee, O Lord, that we are under the Government of Protestants: O! what had come of us, if the Enemies of the Protestant Interest had got their Will, and Papists this Day had been ruling over us? Blessed be the Lord, that has not given us as a Prey to their Teeth.

Bless all the Ministers of the Gospel, Lord make them Diligent, Faithful and Successful in the great Affairs and Negotiations wherewith thou hast intrusted them, and let thy Pleasure prosper in their Hands.

Lord

APPENDIX.

Lord dwell in this Congregation, who have this Day been renewing their Covenant with thee. Let never the Sights they have been leeing, and the Vows they have been making, depart out of their Thoughts. Let their after Lives be such, as they may be taken Notice of, as those who have been with lesus.

Lord dwell in this Family, and bless all our Friends and Relations: Lord forgive our Enemies, and shew

them Mercy.

Lord watch over us, and especially our Hearts and Frames this Night; and let us ly down in a reconciled State with God, and with lively Hopes of enjoying an everlasting Communion Sabbath with him above, which shall never have any Night or Week-day to follow after it.

Hear us in Christ, and let Grace, Mercy and Peace from God the Father, Son and Holy Ghost, be with

us this Night, and for evermore. AMEN.

#### Another.

MOST holy and gracious Lord God, accept of our evening Sacrifice, and the uplifting of our Hearts and Hands to thee at this Time, for the Sake of

thy well beloved Son Christ Jesus.

We confess, O Lord, we have destroyed our selves, but in thee is our Help: We have lost our selves, but thou hast sent thy Son to seek us. O! How great and wonderful are the Ways and Means thou hast made use of, and art still making use of, to save us poor felf-destroying Creatures, from eternal Ruin? Thou hast given thy Son to redem us, thy Spirit to sanctisse us: Thy Saints for our Example, thy Word for our Rule, thy Promises for our Encouragement, and thy Table for our Nourishment. Yea, thou hast sent thy Ambassadors to call, nay importune and constrain us to accept of Christ and Salvation, upon very easie and reasonable Terms. How shall we escape if we neglect so great Salvation.

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APPENDIX.

We bless thee, O Lord, in a special Manner, for the rich Gospel-feast set this Day before us, even us, who have been all our Days spending our Money for that which is no Bread, and our Labour for that which satisfieth not.

We blefs thee, Lord Jefus, for the Wounds which thou receivedst on the Cross for our Sins: O! Print them deeply in our Hearts, that we may fill remember them, and continually bear about with us the dying of the Lord Jesus, that the Life also of Jesus may be manifested in us. And as we have received the Lord Jesus, so help us to walk in him; and to live as these who are not our own, but bought with a Price, resolving to glorifie God with our Bodies and Spirits, which are his. Alas! we have no Grace nor Strength of our own to perform our Vows; for when we would do Good Evil is present with us. Lord subdue the Power of indwelling Sin in us: And, according to thy Covenant, put thy Fear in our Hearts, that we may never depart from thee. Lord fet up thy Throne, and write thy Laws there; and help us to hold fast the Profession of our Faith without wavering: For our Hearts are like Reuben, unstable as Water : But, Lord, do thou hold up our Goings in thy Paths, that our Footsteps slide not.

The Lord preserve in us, any Softness of Heart and Frame, which thou hast wrought in us, by the Means of thy Ordinances; cherish any Conviction, good Desires, or Spark of Grace that may be begot in us. Maintain the Fire of thy Love in us, by the Oyl of the Spirit's Influences. Into thy Hands, O Lord, we do commit our Spirits; for thou hast redeemed us, O

Lord God of Truth.

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May thy Name, bleffed Jesus, be to us as precious Ointment poured forth, and may we remember thy Love more than Wine: And may the Remembrance of it, melt our hard Hearts, enliven our dead Souls, and inflame our cold Breasts with a burning Affection to thee. Lord cause the Charms of thy Love, overcome all the Charms of Satan's Tentations and Sin's

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Pleasures; and engage our Souls to hate Sin as Christ's mortal Enemy. Blessed Jesus, can we remember thy Love in hanging on a Cross, to deliver us from Hell, and yet wilfully walk in the Road that leads to it? Can we see thee at so much Pains to open Heaven's Gates to us, and yet by our unworthy Carriage, dare tell thee, that thou mightest have spared thy Pains? Shall we thus repute the Lord, O foolish and unwise Creatures that we are! Lord, hast thou this Day spoken Peace to any of us? O let us never again return to Folly.

Lord forgive the Sins and Shortcomings of this Day's Work, and plead not a Controversie with us for Christ's Sake. Remove all Clouds, and clear up to us the Evidences of saving Grace in our Souls. Lord continue the Shinings of thy Face, where thou hast been pleased to smile; and preserve in us the Sense of thy Love, that we may go on our Way rejoicing, and rejoice in our covenanted God, and sing, This God is our God for ever and ever, he will be our Guide, even unto

Death.

Give Grace now O Lord, according to our folemn Engagements, to lay aside every Weight, and the Sin that doth most easily beset us; and to run our Christian Race: Looking unto Jesus, the Author and Finisher of our Faith. O that we may fix Faith's Eyes on Christ our Fore-runner, who has in our name entred Heaven, and taken Possession of the Kingdom, and is now implyoded in providing glorious Mansions for us. Help us constantly to remember that rich Recompence of Reward; that eternal and exceeding Weight of Glory, which thou hast laid up there for all thy Followers: And wonder at thy Bounty and Goodness, that thou art pleased to reward poor Mortals so highly, for doing that which is good to our selves, tho' noways prositable unto thee.

Hast thou this Day pay'd a gracious Visit to any of us?

Lord be pleas'd to abide with us, and be not as a Wayfaring Man that turns aside only to lodge for a Night.

Lord be thou our constant Guest and Inhabitant,

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Lord be Surety for thy Servants for Good, and be with us to the End and in the End of our Lives. Remember in Mercy all those for whom we are bound to pray. Bring in thy antient People the Jews, who remain still in Unbelief; take the Vail from off their Faces, and lead them from Moses to Christ, and from the Types to the Things typised.

Cause the Crown flourish upon the Mediator's Head; give him the utmost Ends of the Earth for a Possession: And let all the Kingdoms of the Earth become the

Kingdoms of our Lord.

Lord ridd the World of Mahometan, Pagan and Popish Delusions; and let thy Word have free Course,

and be glorified.

Lord bless and preserve all thy reformed Churches; reform them more and more. Do thou purge thy House, and separate the vain Inventions of Men from thy Worship and Ordinances, so that nothing remain but what is agreeable to the Pattern which thou hast shewed in the Mount.

Let thy Blessings be multiplied upon the Head of our Protestant King, and all his Royal Family. Lord give thy Judgments to the King and thy Righteousness to the King's Son. And let us never want one in the Protestant Line to sway the Scepter in these Lands.

Glory to thy Name, that thou hast defeat their defigns who would have made Captains to return into Egypt. Save us Lord, from forgetting thy great and surprising Mercies to us, both of old and of late; or making bad Improvement of our Gospel Liberty and tranquillity.

Thou coverst a rich Table to us in the view of our Enemies: Lord save us from loathing the Manna thou rains so plentifully upon us; or walking unsuitably to the goodness: But lead us in the right path

because of our Enemies.

APPENDIK

Lord be with all thy Servants in the Ministery, and especially those who have been breaking the Bread of Life to us this Day. God prosper their Endeavours, and make them travail, as it were, in Birth, till Christ be formed in Peoples Souls. Lord bless the Love-feast we have been partaking of, and engage every one of our Hearts more and more to the Love and Practice of all Christian Duties; and may the Love of Christ con-

strain us thereto.

O that we may close this Day with sweet Thoughts of Christ and his Love: And when we ly down to sleep, let us rest safely in the Bosom of thy Providence, and remember that tho at length we shall be overtaken with the Sleep of Death, and ly down in the Bed of the Grave, yet we will awake again in the Morning of the Resurrection, that Morning which shall never be succeeded by an Evening: O! may that be a joyful Morning to us, and may we be quickned by Virtue of the Resurrection of Jesus Christ our Saviour, to whom, with thee O Father and holy Spirit, be Glory, Praise and Dominion, for now and ever more. A M E N.

## Some Prayers for Children,

### For the Morning .:

Things in Heaven and Earth, and thou did'st create me for thy Glory and Service: O that I may remember my Creator in the Days of my Youth. I confess that by Nature I am a Child of Wrath, and an Heir of Hell, my Heart is backward to that which is Good, and inclined to that which is Evil: God be merciful to me a Sinner. If thou Lord had'st not provided a Saviour for me, I had been undone for ever.

I confess I deserve Hell and Wrath, but Lord deliver me from the Wrath to come, for the Sake of Jefuc from Ken Van

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I w Lor that O m you his Jesus Christ thy Son, who laid down his Life to save such lost Sinners as I am. Lord preserve me continually from the Snares of Sin, and Temprations of the Devil: Keep me from Cursing, Swearing and Lying, from Vanity, Pride and prophaning the Sabbath Day.

Create in me a clean Heart, O God, and renew a right Spirit within me. Lord take away my hard and stonny Heart, and give me a broken Heart for Sin. Lord forgive all my Sins both original and actual, for the Sake of Christ my Saviour: And let them all be washen away by his precious Blood.

Lord make me a good Servant to thee all my Days: Provide for me such Things as I want either for Soul or Body; Give me this Day my daily Bread, and make me content with my Lot, and thankful in

every Condition.

Lord bless all my Relations, and especially my Parents, God make me a dutiful Child to them. I thank thee for taking care of me this last Night: Lord watch over me thro' this Day, and all the Days of my Life, and bring me to Heaven at last, that I may dwell with thee, see thy Face, and sing thy Praise for evermore, for Jesus Christ his Sake, AMEN.

#### Another.

Off gracious God, thou didft take me fafely from the Womb, and haft provided for me ever lince, and kept me from many Dangers. I was early given up to thee in Baptism, Lord own me as thine, and give me a Portion among thy Children.

But alas Lord, I have gone aftray from the Womb, I was conceived in Sin and brought forth in Iniquity. Lord convince me of Sin and Mifery, and let me fee that I am miferable, blind and naked without Christ. O make me acquaint with Christ in the Days of my youth, and wash my sinful Soul in the Fountain of his most precious Blood.

O Lord, thou hast encouraged little Children to come unto thee, and said, of such is the Kingdom of God. O take me up into the Arms of thy Protection, and put thy Hands of Mercyupon me, and bless me. Give me a new Heart and a new Nature, and let Christ be formed in my Soul. O put forth that mighty Power which made me a Creature, to make me a new Creature.

Lord pour not upon me that Wrath and Vengeance thy Law hath denounced, and my Sins have deferved, but accept of the Propitiation of my Saviours Blood

for me, and pardon all my Sins.

O Lord, I bless thee for sparing my Life, and preferving me thro' the Darkness of the last Night: Lord guide me this Day and help me to mind that thy all-seeing Eye is always upon me. Lord keep me from all ill Words and ill Company, and preserve me from these Sins and Snares that Childhood and Youth are liable to. Lord help me to mind and keep my baptismal Engagements. Lord give me Grace to consider and think upon my latter End, and prepare me for Death, Judgement and Eternity, for the Sake and Merits of my blessed Lord and Saviour Jesus Christ, AMEN.

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#### For the Evening.

ferved and fed me this Day and all my Days, and has bestowed many Mercies upon me. What shall I render unto thee for all thy Benefites? And especially for thy Love in sending thy Son Jesus Christ to redeem perishing Sinners. Thanks be to God for his unspeakable Gift. O that I may be one of Christ's Disciples, ransomed by his Blood, and inclined to follow his Example. Lord open mine Eyes, that I may see my lost and undone State by Nature, and my great need of Christ to be my Saviour; and cause

cause me to see unto him with all speed. Lord hide me in his Wounds, wash me with his Blood, and cloath me with his Righteousness.

Lord work in me Repentance towards God, and Faith towards our Lord Jesus Christ. Give me Grace to love the Lord with all my Heart, to mention thy Name always with Reverence, keep thy Sabbaths with Delight, and hear thy Word with Attention.

Lord give me the Spirit of Adoption, that I may cry Abba Father, and may with Confidence look up to

thee as my Father in Heaven.

Lord make me a wife and obedient Child, and cause me grow in Grace, as I grow in Days and Years, that I may have thy Favour from above, and be a Comfort to my Parents and Relations on Earth.

Lord bless my Parents and all my Friends, and forgive all my Enemies. Lord keep me and watch over me this Night, and let me ly down in a reconciled State with God. Help me to remember that the Night of Death is coming, when I must leave this World and ly down in a Grave: Lord sit me for that Time, and prepare a Mansion for my Soul in Heaven, that I may eternally rest with thee, and sing Haleluja's to him that sits upon the Throne, and to the Lamb for evermore. Glory to God the Father, Son and Holy Ghost, AME N.

#### Another.

Off gracious Lord God, I am thy Creature and the Workmanship of thy Hands: And I am fearfully and wonderfully made: But alas I have deformed my self by Sin: Lord have Mercy upon me a Miserable Sinner. I have destroyed my self, but in thee is my help. All my Mercies come from thee, but my Miseries come from my self. Lord shew me my Misery by Adam's Fall, and my Remedy by Jesus Christ. Lord discover to me the greatness

and multitude of my Sins, and enable me to flee to Christ's Wounds for shelter to my guilty Soul, and to embrace him as my Prophet, Priest and King, O make me willing to be saved by his Blood, and governed by his Laws. Lord give me Grace to mind my Baptilm, and follow my Saviour, to deny all ungodliness and worldly Lusts, and to live soberly, fighteously and godly in this present World. And D, that like Jesus, I may encrease in Wisdom and Stature, and in favour with God and Man.

Way that I should walk, grant that from my Childhood I may know the holy Scriptures. Lord bless my Parents and Relations, enable me to do my Duty to them. Pity the Poor and all that are in

Diffress.

I bless thee, O Lord, that hast kept me from Sins and Dangers this Day; do thou also preserve me thro the silent Watches of the Night, and keep me from the roaring Lion that goes about Night and Day seeking whom he may devour. Lord prepare me to Die, and keep me from that Lake that burns with Fire and Brimstone: Bring me to thy everlasting Kingdom, for the sake of Jesus Christ, who is over all, God blessed for ever, AMEN.

Some Forms of Prayer and Thanksgiving for Children, before and after Meat.

## Before Meat.

C Lord, by finning against thee, we have lost our Right to any Mercy, yet thou pitiest us, and givest us Food.: Lord help us to receive it soberly and thankfully, that thereby we may be better fitted and enabled for thy Service, thro' Jesus Christ our Saviour, AMEN.

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#### Another.

Lord, we are less than the least of all the Mercies, and unworthy of any Mercy from thee. Lord pardon our Sins, and remove the Curse that is due unto the Creatures, for our sakes: Sanctify these Mercies and Means of Refreshment for our Use, and help us to Eat and Drink to thy Glory for Christ's sake, AMEN.

#### Another.

Lord we are evil and unthankful Creatures, yet thou hast all our Life sed us with Food convenient for us: O that thy Goodness may lead us to Repentance. Lord save us from abusing thy Creatures, or turning thy Grace into Wantonness: Let not our Table be turned into a Snare: But grant that these common Benefits may be Covenant Mercies to us, thro' Jesus Christ, AMEN.

# After Meat.

Lord, it is in thee we Live, Move, and have our Being, and from thee we receive all our Mercies. We thank thee for our present Refreshment, O that it may be to us an Earnest of greater and better Mercies. Let not our Portions be in this World, but feed our Souls with that heavenly Manua that endureth for ever: And Glory be to thy Name in Christ, AMEN.

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#### APPENDIX

#### Another.

We live by the Providence, Lord help us to live to the Praise. These frail Bodies of ours, would soon decay, if they were not daily repaired by the Bounty, O that this may keep us still in mind of Death, and teach us to improve our Lives, Health and Strength for the Glory; and to live as Strangers and Pilgrims in this World, looking and longing for a better Life, thro Jesus Christ, to whom be Glory for ever, AMEN.

#### Another.

Lessed Lord, thou givest us all Things richly to enjoy: Lord make us thankful to thee the Giver. There are many better than we, who are in Straits, Lord provide for them: And give us Grace to glorify the in the World, by well ordered Lives and Conversations. Be thou our God for ever and our Guide even unto Death, and let us be of these who will feast with thee for ever, at the Marriage Supper of the Lamb above; and everlasting Praises be to thy Name in Christ, AMEN.

Some short Questions and Answers proper for the Instruction of Children, before they are well capable to repeat and understand the Shorter Catechilm.

Question, W Ho made you? Answer, God.
Q. Who redeemed you? A. Christ.
Q. Who fantified you? A. The Holy Ghost.
Q. Of

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Q. Why is it called a Covenant of Works? A. Because Works or Obedience was the Condition of it.

Q. What fort of Obedience did it require? A Perfect

Q. Why is it also called a Covenant of Life? A. Because Life was that which was promised upon the keeping of this Covenant.

Q. What

Ii 2

APPENDIX. O. What fort of Life was it? A. Life Temporals Spiditual and Eternal. Q. What was the Threatning or Penalty for the breaking of this Covenant? A. Death. Q. What fort of Death ? A. Death natural. spiritual - and eternals we satisfaction of a some of the or Q. What is Death natural? A. The Separation of the . Soul from the Body. Q. What is Death spiritual? A. The Separation of the Soul from God. O. What is Death eternal? A. The Separation of both Soul and Body from God for ever. Q. Did our first Parents keep the Covenant of Works? et. Here many series are there in the God-Lon Lk. Q. How did they break it ? A. By eating the forbidden Fruit, whereby they grievously sinned against God. Q: Are you guilty of Adam's Sin? A. Yes. Q. How can that be? A. Because he stood bound for me and all his Posterity. Q. In what Estate were you born? A. In a State of - Sin and Milery law of bib Q. How do you know that? A. God's word tells me for and belides that, I find my Heart backward to that which is Good, and prone to that which is Evil. 1 h . c 1 m 1 oc 1 mg 1 Q. Brought you any Sin into the World with you? A. Yes, as much Sin as is sufficient to damn me to Hell. Q. What is that Sin called? A. Original Sin, which is conveyed to me by my Parents from Adam. Q. What is the Misery you are liable to in the State wherein you are born? A. The Wrath of God both here and hereafter. Q. What brought you into this State of Sin and Misery? A. Adam's Fall and Disobedience. Q. What Condition was Adam in, before the Fall? A. In a holy and happy Condition. Q. What loft be by the Fall? A. The Image of God, and Communion with God.

Q. By cohom? A. By lefus Christ.

Q. Who is this? A. The Son of God, and fecond

O. What hath he done to bring us out of our lost Condition? A. He undertook to be Mediator Berwixt God and Man, in the Covenant of Grace, affumed our Nature, and died for us.

O. What would have become of us, if Christ had not done to? A. We had been lost and undone for ever.

Q. How many Natures hath Christ? A. Two, the Nature of God, and the Nature of Man.

Q. Wherefore behoved he to be both God and Man? A. He was Man to die for us, and God to overcome Death.

Q. What fort of Death did he die? A. The Death of the Cross, which was a cursed, shameful and painful Death.

Q. Wherefore did Christ die? A. To satisfy God's Juflice for Sin, and reconcile us to God.

Q. What was the Sacrifice that Christ offered up to God's fustice for us upon the Cross? A. It was himself, both Soul and Body.

O. Did Christ suffer only in his Body for us? A. He suffered in his Soul also.

Q. Did he only suffer the Wrath of Men and Devils? A. He suffered the Wrath of God also.

Q. Did he only suffer the Pains of Death? A. He suffered the Pains of Hell also.

Q. Was Justice fully satisfied with what Christ suffered for the Elect? A. Yes.

Q. What became of Christ when he died? A. His Body was buried in the Grave, and his Soul went to Paradise,

Q. When rose Christ from the Grave? A. On the third Day.

Q. Did he fee Corruption there? A. No.

Q. How came that? A. Because he was without Sin.
Q. How

APPENDIX. Q. Hoto long flayed be on Enrich efter be rofe? A. Four ty Days. O. What did be then? A. He ascended into Heaven. Q. Where is he mow? A. At the right Hand of God. Q. What is be doing? A. He is making Intercession tor us. Q. When will be come ugain? A. At the last Day. Q. For what End will be come? A. To judge the World. O. Whom will be fet on his right Hand? A. The Righteous. Q. What will be fay unto them? A. Come ve blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Q. Whom will be fet on his left Hand? A. The Wicked O. What will be fay to them? A. Depart from me ve curled, into everlasting Fire prepared for the Devil and his Angels. O. Who are these that are related to Christ as his Sheep, and have an Interest in his Death and Purchase. A. Only Believers, who have closed with him by Faith. Q. May not Perforts living in a natural State, and going on in their Sins, expect to be faved by Christ? A. No. till there be a faying Change wrought in them by the Spirit of God. O. What is this Change? A. The old Nature must be taken away, and a new Heart must be given: The Soul must be humbled for Sin, and turn to God in Christ for Mercy. Q. What do you deserve at God's Hands for Sin? A. Nothing but Hell and Wrath. Q. What Way do you think to escape that? A. Only by fleeing to Christ by Faith, and resting on him for Salvation; and turning from my Sins by a true Repentance. Q. Can you believe and repent of your felf? A. No. Q. Why fo? A. Because my Heart is naturally dead and hard; and it is only God's almighty Power, that can quicken and break it.

Q. How ought you to receive and embrace Jefus Christ by

2.

Faith?

Faith? A. As he is offered freely to us in the Gos-

Q. What are his Offices? A. They are three, the Office of a Prophet, of a Priest, and of a King.

O. What need have you of Christ is all these Offices? A. I need him as a Prophet to teach me and cure my Ignorance; I need him as a Priest to attone for my. Guilt: And as a King, to subdue and deliver me from Bondage.

Q. How Should you evidence the Sincerity of your Faith and Repentance? A. By a true Love to God, and

Obedience to his Commandments.

Q. How foould you love God? A. With all my Heart, and above all Things.

Q. How Should you obey his Commands? A. Sincerely.

confrantly, and universally.

Q. How many Commandments are there? A. Ten.

Q. How are these divided? A. Into two Tables. Q. How many are in the first Table? A. Four.

Q. How many are in the fecond? A. Six.

Q. What doth the first Table contain? A. Our Duty

Q. What doth the second contain? A. Our Duty to Man. Q. How were the ten Commandments at first westen?

A. They were written by the Finger of God, upon

two Tables of Stone.

Q. Can you repeat them all? A. Yes.

Q. What Command enjoins you to keep the Sabbath Day?

Q. How ought you to keep it? A. By worshipping God in Publick and Private; not thinking my own Thoughts, speaking my own Words, nor doing my own Works on that Day.

Q. What Command enjoins you to obey your Parents?

A. The Fifth.

Q. How many Sacraments are there? A. Two, Baptilin and the Lord's Supper.

Q. In whose Name were you baptized? A. In the Name of the Father, Son and Holy Ghost.

Q. What

APPENDIX. O. What are you engaged to by your Baptism? A. To profess, believe and obey the Holy Trinity, and to tenounce the Devil, the World and the Flesh. Q. What fignifies the Water sprinkled on you in Baptism? A. The Blood of Christ for walking away my Sin and Guilt: O. How will you be able to keep your baptismal Engagements? A. I must pray daily to God for Strength to do it. Q. What special Direction bath God given you for Prayer? A. The Lord's Prayer. Q. Can you repeat it? A. Yes. O. In whose Name must you Pray? A. In the Name of Christ only. Q. What Things ought you chiefly to pray for? A. For Mercy to pardon, and Grace to help in time of need, and particularly for thro'bearing at the Hour of my Death. Q. Can no Man escape Death? A. No. Q. Why? Because it is appointed for all Men once O. What becomes of the Body at Death? A. It returns to the Earth. Q. What becomes of the Soul then? A. It returns to God who gave it, to get its Sentence. O. Where doth God send the Wicked to? A. To Hell? Q. What kind of a place is Hall? A. It is a place of Torment, and a Lake that burns with Fire and Brimstone. Q. Where do the Godly go to? A. To Heaven. Q. What fort of a place is Heaven? A. It is a most glorious Place, full of all Happiness and Satisfaction. Q. What do the Wicked in Hell? A. They Roare, Curse and Blafpheme for ever. Q. What do the Godly in Heaven? A. They admire, fing Praise, and Rejoice for evermore. Q. How shall we win thither? A. Let us look to Jesus our Forerunner, follow the Pattern of his Life, and rely on the Merits of his Death. NI

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#### ERRATA.

It is hoped the candid Reader will easily pardon the smaller Errors of the Press, in Pointing and Spelling, and Words that do not marr the Sense. The grosser are these sollowing,

Page 21. Line 10. for Creature Read Creator. p. 30. l. 24. f. spiritual r. special. p. 33. l. 1. r. extinguish. p. 48. l. 14. f. fourth r. seventh. p. 73. l. 32. f. Nativity r. Negative. p. 80. l. 14. r. prove. also l. 26. r. Ordinance. p. 81. l. 34. f. their r. there. p. 108. l. 10. f. the r. they. p. 111. l. 5. f. warning, r. warming. p. 134. l. 38. f. live, r. leave, and l. 40. f. him, r. them. p. 143. l. 37. supple, in Christ; p. 165. l. 20. f. Word, r. World, p. 171. l. 14. f. sit, r. set. p. 181. l. 19. f. you, r. them. p. 187. l. 29. f. when, r. where, p. 191. f. live, r. leave, p. 194. l. 6. f. daily, r. duly. p. 210. l. 5. f. Breathing, r. beating, p. 211. f. Soul, r. Son, p. 261. l. 39. f. A. r. O. p. 272. l. 16. f. weary, r. wean. p. 380. l. 9. f. 1. r. first, p. 398. l. 21. supple way.

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